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# The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., July 10, 1924

NEW SERIES  
VOLUME XXVI, No. 28

OLD SERIES  
VOLUME XLVI.

Dr. G. Campbell Morgan becomes stated supply for Fifth Avenue Presbyterian Church in New York. He will preach but do no pastoral work.

Pastor J. L. Price has resigned as pastor of the Baptist Church at Endora, Miss. He has not definitely decided what he will do in the future.

A committee of Missouri Baptists has recommended the raising of a million dollars for the 1925 budget. Of this only 32 per cent goes to Southwide objects. Mississippi and Georgia have agreed to give fifty per cent to Southwide objects.

Revival services at Flora will begin July 20th and continue for ten days or two weeks. Dr. J. W. Storer, pastor of the First Church at Greenwood, is to do the preaching, and Mr. David M. Hughes will direct the singing. Prayers of the brotherhood for the meeting that the Lord's will may be done are earnestly desired.

The Word and Way calls it Mother Hubbard Unity. The Baptists of Chicago call it an "inclusive policy" adopted by the Northern Baptist Convention: "All types of Baptists, all kinds of ideas, all sorts of things" included in your meeting and program. That may do when all are hibernating but when spring comes you will see the fur fly.

The Executive Committee of the trustees of the Baptist Bible Institute found it necessary to make some provision for the emergency caused by the failure of the Boards of the Southern Baptist Convention to pay the amounts expected. It seems now necessary to bond the property in order to meet the present indebtedness, and provide a dormitory for the growing number of men coming to the Institute. An effort is now being made to issue bonds. This seems to be approved by the banks in New Orleans. If successful, a dormitory to cost \$100,000.00 will be built.

In the face of many handicaps, hot weather, much rain, and school commencements, W. C. Grindle and I have just closed one of the finest meetings of all my evangelistic experiences at Geneva, Alabama. Pastor P. G. Carter, an Englishman by birth, and formerly a member of the Metropolitan Tabernacle, is a royal spirit, possessed with a keen mind and an energetic body. Geneva is one of the oldest towns of southeast Alabama, and the church is composed of many of the very finest citizens of the community.

—Raleigh Wright.

The Executive Committee of the Board of Trustees of the Baptist Bible Institute had a meeting in New Orleans last week in which plans were laid for so changing the charter and by-laws as to carry out the resolution at the recent session of the Southern Baptist Convention, to turn over the Institute, its property and management, to the new board appointed by the Southern Baptist Convention. This may require a special act of the Louisiana Legislature in order that the Southern Convention, a corporation outside of Louisiana, may control the trustees, an incorporated body in Louisiana. A lawyer is working it out and a competent committee is co-operating with him. The Louisiana Legislature is now in session and it may be that the matter can be put through without delay. Otherwise it may take two years.

Editor Johnson of the Biblical Recorder is back on the job after a brief hospital experience with orders from the doctor to stay at home and edit the Recorder.

We notice that two services were conducted on the U. S. steamship Leviathan (presumably on Sunday), one Roman Catholic at 9:30 A. M. and the other conducted by Rev. Ray Palmer, one of our Home Board evangelists.

The meeting at D'Lo in which Pastor W. S. Landrum was assisted by Dr. W. E. Farr resulted in over fifty additions to the church, of whom thirty-five were received for baptism. The congregations taxed the capacity of the large house.

Our churches in Mississippi are in great need of just the tonic that the Baptist Record gives them. We recently heard a deacon say, that he hadn't heard his pastor preach a sermon in which he could tell that he is a Baptist, and that he has listened to him for several years.

We have arranged with Dr. R. S. Gavin of Quitman to conduct a Department of Evangelism in the Baptist Record which we believe can be very helpful to our churches and people. He has been for many years successful in evangelistic work and there is no subject that is more vital in the work of our churches.

Brother J. E. Byrd and Miss Minnie Brown have organized the Sunday School forces for an intensive and extensive summer campaign. For two days last week a dozen or more workers met in Jackson for conference, drill and instruction about their work, and they have already gone forth to conduct institutes, training classes, and normals for rural churches in almost every county in Mississippi. We noticed among their number Miss Sumrall of Blue Mountain, several young men who have graduated from Mississippi College, and graduates from our girls' colleges. It gives us great joy and assurance for the future prosperity of our work. The beauty of it is that these people are loyal to our denominational program and true to every interest of the Kingdom of God.

People who agree with you are always broad. Those who differ from you are always narrow. Isn't it funny. Some of the bitterest partisans we have ever seen are these people who prate about being broad and berate those who have other opinions for being narrow. You have sometimes heard people say about Baptists that if they were just liberal in their opinions and broad in their theology and practice, they would take the world. Now let us see. That means that the broader a denomination is the more popular and successful it will be; the more people it will gather into its fold. Well, according to this logic Baptists are the broadest people in Mississippi, as broad as all the rest put together, for they have as many people as all the rest put together. This ought to be a great comfort to Baptists who believe in being broad. And by the same logic the Unitarians are the narrowest, for they have the fewest people, and so on from the least of the denominational bodies up to the Baptists who are the broadest of all for they outnumber them all.

Our sympathy is with Drs. J. D. and H. C. Moore of Nashville, Tenn., in the loss of their mother.

Pelahatchie and Morton Sunday Schools have on a contest in the men's Bible Class for the largest attendance. Pelahatchie class has reached 88.

There is said to be a great revival in progress in Ireland, which has quenched the flames of civil war, is saving men from drunkenness and is leading men to pay their debts.

"Constructive criticism" has come to be a conjure word with us now. It means—well it means something like this: praise for my way of doing things and condemnation of the fellow who thinks otherwise.

Of the signers of the Declaration of Independence it is said that five were physicians, thirty lawyers, seven farmers, eight merchants, two mechanics, one preacher, one surveyor, one shoemaker, one printer. The oldest of the number, Benjamin Franklin, was seventy; the youngest, Edward Rutledge, was twenty-seven.

In a conference of the editors at Nashville last week Editor L. L. Gwaltney of the Alabama Baptist called attention to a fact that is not often considered. Our Baptist conventions and boards regularly make appropriations for the general Sunday School work, B. Y. P. U. work, women's work, etc.; which is perfectly right. All of this work is primarily and mainly educational, and all of our causes are benefitted immensely by it. The work of the Baptist paper also is educational and all of our causes not only benefit from the circulation of the papers, but they depend upon the papers in large measure for their promotion. For many of them it would be practically impossible to operate without the papers. But if they should ask for appropriations equal to those that are made for these other educational agencies there would be strong protest. But if the papers could receive such appropriations they could make their work much more effective and the denomination would receive correspondingly greater benefits.

There are some people who enjoy the jibes of those who poke fun at the silly women for kissing and hugging a poor little poodle dog, and these same people who condemn the weak minded sister are hugging to their hearts and homes a pack of mangy, mongrel dogs, which scatter fleas over the floor, kill theirs and their neighbors' sheep and endanger their children and the whole community by scattering hydrophobia. We have no sympathy with a woman who prefers to nurse a puppy to taking care of a baby, but generally they will give the pup a bath occasionally, and feed it enough to keep it from killing sheep and protect it against rabies. But there are enough worthless dogs in Mississippi that destroy enough to run every orphan's home in the state and maintain the tubercular hospital besides. And every time a member of the legislature steps on a dog's tail there's a howl goes up all over the state. Now won't somebody write and say "Please stop my paper, for I don't allow anybody to kick my dog around?"



## A CHALLENGING CALL TO SOUTHERN BAPTISTS BY THE COMMISSIONS OF OLD AND NEW PROGRAMS

The two commissions, representing every State, Seminary and General Board, appointed by the Southern Baptist Convention to finish the Baptist 75 Million Campaign and to formulate and conduct the new one-year program, send out this earnest appeal to all our people:

Five years ago God led us in to a large forward movement. Against great industrial difficulties we have achieved spiritual and material results far beyond that of any other period in our history. For all these wonderful victories we devoutly thank our heavenly Father. God has just given us at Atlanta a brotherly business-like and blessed Convention. This Convention demonstrated our unity, solidarity, purposefulness, loyalty to the scriptures, and will to go on and to go on conqueringly together to carry forward Christ's Kingdom causes and His Gospel to all lost men in all the world. Never were our people in a fairer and finer mind, of a firmer purpose to do God's will in Kingdom enterprises. Surely our conquering Savior is among us to lead us forward.

The Atlanta Convention leaves us a two-fold task: (1) To reach by December the goal set five years ago—\$75,000,000 in cash for the Master,—and (2) to conduct an every-member canvass for individual one-year pledges for state and Southwide causes, the expectation being that the total budget will be in excess of the average for the last five years, the exact amount to be announced when all the states have been heard from. This task is two-fold as to time and program, but one in heart and purpose. It is all for the carrying out of Christ's great commission. The success of our denominational causes in saving, training and healing men is dependent upon the successful performance of his two-fold task.

Mighty matters are involved in the issues of the next few months.

This double duty demands that every Southern Baptist be his best in prayer, faith, loyalty, sacrificial living and giving. We should unitedly and unreservedly surrender ourselves to Christ in an enthusiastic effort to redeem our sacred covenants, save and strengthen all of our causes, and prepare the way for further advances and larger programs for the future. Christ's imperial will commands us, the unfinished task challenges us, and the needy and waiting world calls us to do our best.

### Ten Opportunities to Reach and Impress Our People

We have the following opportunities to carry these mighty causes to our people:

1. From more than 25,000 pulpits and many more class rooms if our preachers and teachers will convey the message we can reach the great masses of our people.
2. From Baptist papers, going weekly as the leaves of light and life to the homes of our people.
3. From our many summer assemblies and departmental conventions. These should be spiritual arsenals of power for both programs.
4. From thousands of summer and fall evangelistic meetings. We urge the pastors and evangelists in all these meetings to see that these double tasks are put on the consciences of our people in a telling way in the atmosphere of soul-winning.
5. From the district associational gatherings. We urge that a definite, important session of each association be set apart for discussion by strong speakers on both programs, old and new, and that an organization to be set up at these meetings to reach every church in each association for both programs.
6. Then the fall state conventions should be significant sessions. Great plans for a complete victory for both these programs should be made for the coming state meetings.

### Points for Emphasis

As we face these tremendous tasks we should remember:

1. The tasks are great and vitally important. They are Christ's big business and ours under him.
  2. The time is short, from now until December 31st.
  3. A great Southwide tide of soul-winning in every church, Sunday School, B. Y. P. U., W. M. U., school, hospital, orphanage and destitute place in all the Southland will be the best preparation for all other undertakings.
  4. Persistent and importunate prayer, with reliant faith, is our way to signal victory.
  5. Leadership—uncritical, constructive, sacrificial leadership—on the part of the pastors, laymen, women and young people, is now, as ever, one of the essentials of victory for the Kingdom.
  6. Another way in which we can strengthen and push forward both these great movements of our people is to promote steadily and persistently the Campaign of stewardship and budgeting through our budget directors, the pastors and other local church forces, (distributing literature) thus reaching every church with a budget organization by November 30th. If we establish our causes permanently and worthily, we must do it on the basis of stewardship with a systematic, regular, proportionate, and liberal plan of supporting the causes of our Savior.
  7. We appreciate and emphasize with all the devotion of our souls the value and importance of pastoral leadership in promoting these programs for our causes. The pastors are the appointed leaders of the churches and in all Kingdom enterprises. Upon them primarily rests the task of laying Kingdom causes upon the consciences of the people.
  8. We must win. We are called to win; we were saved to win; we are able to win; we have the leadership, the numbers, the organization, the unity, the money and we have time in which to win. If we have the will, the sacrificial spirit, we can win.
- Both your Commissions, in one, issue this appeal with our burdened hearts to all our Baptist forces, urging every Baptist in the South to close ranks and lock shields in this holy warfare for Christ and his causes. We should do our best to reach both goals,—our pledges—more than 75 Million in cash for five-year program, and more than our five-year average in individual pledges for the support of our denominational interests and objects next year. We call on all Southern Baptists to join hearts and hands to make possible these glorious achievements for our risen, reigning and returning Lord.

George W. McDaniel,  
President Southern Baptist Convention;  
L. R. Scarborough,  
Chairman Conservation Commission;  
C. E. Burts,  
General Director 1925 Program.

## THE HOLY ROLLER PREACHER AND HIS SNAKE

The papers carried a little news item a few days ago of a Holy Roller preacher near Huntsville, Ala., who exposed himself to the bite of a rattler to prove the truthfulness of a sentence in Mark 16:18, "They shall take up serpents." (It does not say the serpents will bite but it is of easy inference that that is its meaning and that the bite will not hurt.) It seems that this preacher suffered from the bite just as any one else would.

This challenge has been made by some of the holiness people frequently in the last few years and so far as I have heard the bites have had about the same effects as snake bites usually have.

Two reasons have been assigned why these men testing it out have been disappointed in the results, one that they did not have faith that was sufficiently strong and the other that this passage

of Scripture belonged to the apostles and not to us.

I don't like either of these explanations. The first seems to be an apology for a failure in testing out faith in a passage of Scripture before the public, when it is not faith but an instance of an unbalanced religious enthusiasm. The other seems to me to be a kind of backing off from one of the many difficult things in the Bible but which we have not embodied in our experience.

The passage (Mark 16:18) is the statement of a fact (it is not a promise) that holds good and will hold good on through time but will be fulfilled through men under God's leading when it becomes necessary. These men will have to have a larger faith than some of us have before He can use us. The passage stands as a part of God's program. It is not to be established by a testing out through the puerile faith of some enthusiast before a morbid crowd of people who think they have a New Testament faith but have not. God will take care of it when the time comes and I don't mean at some vague time. It may take place any time.

The passage is introduced by "These signs shall follow them that believe". It does not limit the date nor does it specify the class otherwise than as believers. I see no reason why this should be relegated to the days of the apostles any more than that regeneration or baptism or any other part of the commission should be.

Then why is it these men have failed? It is because this is a challenge of our Saviour's power. He has always turned down a challenge of this kind. Twice the devil challenged him in the three temptations. He said "If Thou be the Son of God command that these stones be made bread" and again "If Thou be the Son of God cast Thyself down, etc." and He refused both times to yield. (See Matt. 4:2-7.) More than once the Scribes and Pharisees challenged Him and He refused. They said "We would see a sign" (See Matt. 12:38, 16:1, etc.) but He refused to grant it and instead delivered a rebuke. On the cross He was challenged again but did not respond. (See Matt. 27:40-44.)

Christ appeared to people in many ways from His transfiguration to a seat in the social circle in the home but never to answer to a challenge of Him or His power to work miracles. As preachers and teachers we should stand by Him and His miracles, His miraculous birth, His sinless life, His bodily resurrection, His ascension but we should never expect Him to respond to any of our whims to satisfy the curious.

—M. K. Thornton,  
Poplarville, Miss.

## THE GULF COAST ASSEMBLY

If there are certain places in Mississippi where God has favored the situation with attractions that should glorify Him and please the human eye and heart, Baptists should let it be done together. But you have found out now that you cannot let it be done or else it will be done in part, we must do it. I make this appeal to every Baptist in the state, that you feel yourself a part of the same undertaking in a new place. It so happens now that, since the same thing or kind of work is done at Gulf Coast, that there will be no other Assembly this summer; therefore no conflict in time and duplicating of work.

Every Christian needs that week to be informed, to be inspired, to relax and to grow in grace. There you can congenially, take your family, of whatever age, and assure them that vacation and character building may go together, a thing greatly needed.

The program, already published, is as good as we have ever had any where but every pastor and superintendent must begin to peck on the Gulf Coast, at the first of August, with the program until it becomes sensitive to the appeal.

Cordially,

—O. P. Estes,  
Piquette, Miss.



## THE PRIMACY OF THE SPIRITUAL

By L. R. Scarborough

In the economy of redemption, God made provision for the protection of the Gospel ministry. There was great danger then as there is greater danger now that the preachers would be overwhelmed with matters administrative. The apostles said, "It is not reason that we should leave the word of God and serve tables; wherefore, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we will appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." This was a very wise protection for the ministry. This was God's wisdom manifested to give primacy to the spiritual in the work of God. Money-raising, the promotion of campaigns, the setting up of church and denominational machinery for the successful administration of the business affairs of the Kingdom of God are essential and of tremendous importance. I would not minimize the value of these business affairs at all; but we must remember that these are means to an end and that the great end in view is the winning of men and the building of Christian character for spiritual service. Every aggressive pastor today is literally overwhelmed with the business affairs of the church and Kingdom of God. He must lead in building new meeting houses, Sunday School equipment, in the denominational campaigns for money and hundreds of other important matters. It is necessary for him to have his hands on and in and be the directing spirit in all these business matters. For a preacher to be successful today he must have business qualities and administrative powers, as well as preaching ability; but we should not let the business affairs of the Kingdom of God sidetrack, minimize, crowd out, or put in the corner the great spiritual verities and sources of spiritual power in our lives. I have had and have now great anxiety concerning this matter in our spiritual leadership. The preacher is the most valuable factor in the growth of Christ's churches and God's Kingdom. His vital success in any line depends in the long run upon his spiritual qualities. The spiritual should dominate, even in his administrative affairs. By magnifying the importance of the preacher I do not minimize the value of the other factors in our church and Kingdom life. God has put the heavy load of responsibility of leadership in His Kingdom on the preacher. He must not shift nor shirk this responsibility. If he does, he imperils the progress of the Kingdom. I would warn and caution my preacher brothers in the matter of guarding, protecting, feeding, promoting and growing the spiritual in their ministry.

### The Things That Feed It

If we are to give ourselves as the apostolic order set out for us, "continually to prayer and to the ministry of the word," we must guard with sacred and constant devotion the growth of the spiritual in our hearts, and this is done

1. By prayer. The prayerless preacher will be a powerless preacher and the preacher spiritually powerless is constantly limited in his ability to succeed. Prayer is one of the biggest words in the spiritual dictionary and is probably the most important act of the human soul aside from accepting the Lord Jesus Christ as personal Savior. My fear is that we preachers pray far too little. Prayerlessness shows itself and so does prayerfulness in every sermon we preach and in every turn of our ministerial lives. It is probably the greatest fountain of life for spiritual resources.

2. A devotional study of the Word of God, I think will come next in feeding the roots of the spiritual life. I have noticed that the men who master the Bible are mastered by the power of God. I have never known one of them to lack a great hearing if he maintained the spirit of the Gospel in his ministry. I have another fear about myself and my brother preachers and that is that we do not give ourselves as we should to the study of the Word of God. The greatest

moments of our ministry will be when we preach after mastering the Word of God.

3. Constantly seeking the evangelistic, soul-winning note and passion, a persistent longing for the salvation of men, will also fatten the spiritual soul and make our bones rich in the marrow of power. The disciple of Christ who does not long for and constantly seek the salvation of some lost soul will soon be famine stricken in soul and show evidences of spiritual weakness. The soul-winning fountains are the richest springs of life and power.

4. Seeking to meet in soul and life the conditions of the Holy Spirit's presence and power will also greatly feed the spiritual resources. Paul fattened in jail or on the high seas, amid the storms of life, because he never lost sight of the great spiritual motives, aims and passions in his ministry. If we will follow Paul's plan as he interpreted Christ's program for the ministry, we ourselves will maintain the mastery of the spiritual and hence greatly forward all the vital interests of the Kingdom of God.

### Necessity Is Laid On Us

If we get our eyes off of Christ and lost souls all the fountains of spiritual power will dry up. It is spiritual motive and spiritual passion and soul-winning passion which lubricate the wheels of Christ's machinery. We must keep the spiritual predominant if we are to win. I believe nothing is more important to Southern Baptists as they face the double money task in the months just ahead than that every factor in our churches should give itself without reservation to the winning of lost men to Jesus Christ. It will be good for every editor, general secretary, state secretary, seminary and college president and professor, superintendent of hospital or orphans' home, all our forces to get in the midst of a great revival of religion. Go to the country and hold a meeting, bring yourself back to the plain potentialities of the Gospel—prayer, simple faith, preaching of the vital doctrines, going personally, face to face after lost men, getting out in the open where men live and struggle with the problems of life. Oh, we need a great Southwide devotion to soul-winning! If 15,000 Baptist preachers will hold 10,000 evangelistic revivals this summer, not even the calculus of the angels can sum up the results to all the vital needs of our causes.

God help us to keep our eyes on Christ, our hearts in love and compassion on a lost world and our souls fixed with a holy determination to keep the spiritual paramount and in the first place of importance in all our work. This is the most insistent urgency of my soul as I face the tasks of Southern Baptists.

## AN APPRECIATION OF REV. CHAS. E. BURTS, D.D., GENERAL DIRECTOR OF 1925 PROGRAM SOUTHERN BAPTISTS

By His Pastor, T. Clagett Skinner, D.D.

South Carolina is loath to part with her great leader, but recognizes that the whole is greater than any one of the parts, and therefore yields gracefully.

Dr. Burt is a massive man. He is massive in body. His presence commands respect and suggests strength. He bulks large in nature. He is incapable of acting in a little way. The same is true mentally. He is not a dilettante. He is not given to alliterations, epigrams, or phrase making. His thinking is rugged, masculine. A few plain, strong Saxon words tell what he wants to say. Dr. Burt is a large man spiritually. I have had an unusual opportunity to observe this man in action. He is not pietistic. No man was ever freer from cant and make-believe. He has the frankness of a child. But the deep undercurrent of his life is religious. In the nearly five years of his leadership in South Carolina he has walked and talked with God.

The finest of all his fine qualities is his naturalness. Whoever saw Dr. Burt put on airs! His judgment is seasoned and trustworthy. In a large crowd of people he is not the first to speak.

But when he does speak it is not because he has to say something, but because he has something to say. A banker in Columbia, said he would as soon rely upon the judgment of Dr. Burt as upon that of any in the city. Think of that. And he is a minister too!

There is not a lazy bone in his great frame. He is a hard worker. His willingness to spend himself and his desire to see everything around him advance, might give a by-stander the impression of a dictator. But there never was a man more considerate of others. That's the reason he is the best beloved man in South Carolina. Some one, knowing that I succeeded him in the pastorate, said: "How do you get along with Burt?" I replied: "There is only one class of people who can not make it with him. That's the class that does not want to do right."

I doubt if the committee on the next program could have found a more suitable man anywhere in the Southern Baptist Convention for this place. He was born to be a leader.

## THE WORD OF A SUCCESSFUL BUSINESS MAN

By one who loves laymen

I had an interesting letter a few days ago from a successful business man. He is a great layman; he loves God; he loves lost men; he is loyal to all the fundamentals of the truth; he serves in high places in the church of which he is a member. His letter records great interest in all the causes dear to Southern Baptists. I quote from this important letter:

"I believe that the solution of all the problems of our churches, educational institutions, benevolent organizations, and missionary boards will be definitely and finally solved when the rank and file of our Baptist membership can be induced to do the following:

1. The practice of stewardship by all Christians, involving time and the tithe of money as a minimum.

2. Practice of consecration, putting one's self at God's disposal, involving active service in the churches and in all the activities of the denomination.

3. Adopting the budget program for the churches.

4. Study of God's Word and the practice of prayer by all Christians—to 'Pray without ceasing'.

5. A world-wide missionary vision, calling for the evangelization of the world, not only by the ministers of the Gospel and missionaries, but by every professing Christian, no one to be exempt from the obligation of winning souls.

I have given much thought to Baptist world-conditions; and as a practical business man venture the opinion that the above formula will under the guidance of the Holy Spirit solve every problem of the churches, not only in this country but in all lands."

This business man's program touches the vital spots in church and Kingdom progress. Stewardship of money, consecration of character, a study of the Word of God, and the practice of persistent prayer and world-wide missionary vision, and all this issuing in a definite, systematic program of proportionate giving called the church budget, constitute the heart of his message. There is sound sense and New Testament religion in what he says. One who loves laymen gives this soulful endorsement to this great message of this good practical business man who seeks with his life and money to honor God and promote the Gospel.

"When a professor in Ohio said that President Harding had Negro blood in his veins, he was promptly denounced and fired. When a professor in the school room tells our children that they have dog, skunk and rattlesnakes blood in their veins, we are heard to say 'What a smart man he is?' The world is round and funny."—Baptist Monthly Magazine.

## ASSEMBLY



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance  
Entered as second-class matter April 4, 1919, at the Post Office at  
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RENEW PROMPTLY: Please send in your renewal promptly and  
give your old address as well as the new when writing us for a  
change. If you do not send in your renewal your name will be  
dropped from the list.

Obituary notices, whether direct or in the form of resolutions of  
100 words, and marriage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word, which must ac-  
company the notice.

It is said that American Masons are planning  
a university in Washington City in honor of  
George Washington.

Dr. D. I. Purser, the new pastor at Tupelo,  
is preaching in his own meeting, the night serv-  
ices being held on the lawn.

The Home Board laid out its work for this  
fiscal year on a basis of \$1,215,000, a considerable  
advance over last year.

Pastor B. C. Land, a Mississippian at Tulia,  
Texas, closed a good meeting by welcoming forty  
into the church and one into the ministry.

Miss Marietta Buchanan, who was assistant to  
the pastor at Tupelo until recently, has accepted  
a similar position in the First Church, Columbus.

While the Democratic convention was sweating  
in New York, Congressman Lowrey was com-  
fortably wending his homeward way in a car,  
arriving July 5th.

It is reported that Brother J. L. Low has ac-  
cepted the call to Eupora and Pheba, giving up  
the work at Richton, where he has done a great  
work for five years.

Mrs. Kate George Aldredge, daughter of Gen.  
J. Z. George, died at her home in Greenwood last  
week. She was active in the work of her church  
and useful in the home.

The church at Drew wished to buy advertising  
space in the Jackson Daily News to publish some  
resolutions about their pastor, but the News re-  
fused to publish them.

The Word and Way gives a picture and a write-  
up of Brother J. H. Street, a Mississippian who  
goes to be pastor at St. Charles, Missouri, the only  
Baptist Church in the county.

Calvary Church, Washington City, will build an  
eight story Sunday School annex, naming it in  
honor of Dr. S. H. Greene, who served the church  
for forty years. Its estimated cost is half a  
million.

The present President of France is a Protest-  
ant. The population of France is only one-for-  
tieth Protestant, but the members of the council  
of state and chief court of appeals is one-third  
Protestant.

Brother H. B. Graves of Waynesboro would like  
to locate one F. M. Mathews, who passes for a  
Baptist preacher, who is said to have left hastily.  
Anyone who can furnish the information will  
render a service.

It is said that Dallas, Texas, will invite the  
Southern Baptist Convention to meet in that city  
in 1926. The First Church will then probably  
have finished their million dollar building which  
was recently begun.

Northern Methodists decided not to combine all  
their papers into one, but all copy for eight  
pages in every paper is to be furnished from one  
source, which means presumably that these eight  
pages will be the same in all.

In four years Pastor J. W. Storer has wel-  
comed into the Greenwood Church 497 members.  
A new parsonage has been built and a lot pur-  
chased for an Educational Annex. To the Cam-  
paign has been given \$51,653.45.

There are said to be two hundred summer stu-  
dents in Mississippi College and four hundred  
attending the State Summer Normal at Clinton.  
The town has been as full of people as during the  
regular sessions of the colleges.

Among those visiting Europe this summer is  
Miss Nell Wallace, daughter of Prof. J. T. Wal-  
lace of Mississippi College. Prof. Ford of Mis-  
sissippi College Department of French is also  
spending part of the summer in France.

Brother D. W. Bishop, who graduated at Mis-  
sissippi College two years ago and recently at  
the Baptist Bible Institute, has accepted the care  
of Sipsy Church near Jasper, Alabama. We hope  
some day to have him back in Mississippi.

Pastor Stokes of Mississippi recently welcomed  
44 into the church at Jasper, Texas, the result of  
a meeting in which he was assisted by W. Y.  
Pond, preacher, and R. A. Walker, singer. Over  
\$1,500 was raised for denominational work.

Coliseum Place Church in New Orleans cele-  
brated its seventieth anniversary July 9th. It  
is today doing the best work in all its history.  
Recently Pastor L. T. Hastings tried to resign,  
but the church would not permit him to go.

Brother G. P. White of Beach writes: I am  
sending check to renew my mother's subscription  
to the Baptist Record. She is ninety years old,  
and says that she has been reading the Record  
nearly as long as she can remember, and that she  
does not want to miss a copy.

Pastor W. P. Price of Calvary Church, Alexan-  
dria, La., says he will decline all invitations to  
hold meetings until his new church is built, and  
dedicated. The foundation is all in. The house  
will be, in the opinion of the pastor, the finest  
church building in the State of Louisiana.

The Western Christian Advocate says that  
woman suffrage has strengthened "boss rule"  
because women vote for or against officers on  
personal grounds, rather than on the ground of  
what they represent. If this is true, we believe  
that the women can and will correct this ten-  
dency.

Northern Methodist preachers are now forbid-  
den to perform the marriage ceremony for any  
person divorced for any other than the one scrip-  
tural cause, infidelity. Their General Conference  
also appointed a Secretary of Good Literature.  
The only doctrinal requirement for church mem-  
bership is acceptance of the Apostle's Creed.

Whenever a man gets wobbly in his faith or  
doctrine he generally begins to hunt some union  
movement to lean on. Any man who is not  
strong enough to walk alone and in uprightness  
with God is a hardly suitable companion to lock  
arms with. The Lord save us from weak knees,  
which generally winds up in locomotor ataxia,  
the inability to walk at all.

When the French franc began going down in  
value, English and Germans and Belgians im-  
mediately began taking advantage of it to buy  
French goods cheap, expecting to sell at a profit  
when the value of the franc went up again. But  
an American firm loaned two hundred million  
dollars to stabilize the franc. Who was neighbor  
to him that fell among robbers?

Dr. A. F. O'Kelly of Hazlehurst assisted Pastor  
B. W. Hudson in a meeting at Davis Memorial  
Church in Jackson at the close of which fifty  
people were baptized, eleven of these having been  
previously received. There were several who  
came by letter. This church is in a healthy,  
growing condition and Dr. O'Kelly's sermons were  
just the kind to help forward the work the church  
is doing.

Pastor M. J. Derrick has resigned at Fifth  
Avenue Baptist Church in Hattiesburg. We do  
not know his plans, but we hope he may be kept  
in Mississippi. This church has made great  
progress in the recent past and has a great field  
and a great task ahead. In the three years of  
Brother Derrick's pastorate the church has be-  
come self supporting and pays a living salary.  
There were then 90 members and 230 have been  
added to the church.

Evangelist T. T. Martin of Blue Mountain,  
Miss., and Professor I. R. Dean of Toronto, Can-  
ada, are arranging to begin August 1st their fall  
and winter "Bible-Christ-and-Constitution cam-  
paign against evolution in Tax-supported schools".  
They go together or separately. They have, for  
state campaigns associated with them, some strong  
men, such as the noted scientist, and the noted  
Southern orator, preacher and editor, J. W. Por-  
ter of Kentucky.—Ex.

The story is told of two Irishmen who were  
shipwrecked alone on an island. They were re-  
scued after a year and it was learned they had  
conducted a twelve months civil war. Two Eng-  
lishmen under similar circumstances had never met  
because there was nobody to introduce them.  
There are two types of Baptists at opposite  
extremes who refuse to co-operate, either because  
they are always in a fight, or because they never  
get acquainted.

The editor was with Pastor J. E. Cranford in  
a meeting at Overt last week in which 31 were  
received into the church, 18 of them for baptism.  
This church has had a hard struggle and has  
made a good fight. They were in the track of  
the storm which passed over the southern part  
of the state six weeks ago, but are making a  
good recovery. We have found Brother Cranford  
a good man to work with, in a number of meet-  
ings, and nowhere have we been more graciously  
received than at Overt.

Dr. Rushbrooke was in Vienna a few days after  
the attempted assassination of the Austrian  
President. He visited the hospital, and was re-  
ceived by Dr. Seipel's private secretary, Dr. Wim-  
mer, to whom he expressed in the name of Bap-  
tists generally, and especially those of the United  
States, Britain and Canada, their sympathy with  
the President and their hopes and prayers for  
his speedy and complete restoration. Dr. Wim-  
mer warmly thanked the Commissioner, and as-  
sured him that he would personally convey the  
message to his chief, to whom it would be pec-  
uliarly welcome.

Dr. O. L. Hailey of Nashville, who has been  
secretary of the Joint Commission on the Negro  
Baptist Theological Seminary at Nashville, Tenn.,  
since its organization, has accepted the position  
of field secretary for that institution and enters  
immediately upon his duties. He will go afield  
for funds for the larger support of the new sem-  
inary, the first distinctively theological institu-  
tion for Negroes in the world; will seek to create  
good will for the school among both the white  
and colored Baptists of America, and will give a  
portion of his time to teaching special courses in  
the seminary, which will open in September.

The First Baptist Church of Corinth, Miss.,  
has just closed a great and gracious evangelistic  
meeting. The pastor, Dr. T. W. Young, did the  
preaching, but was assisted throughout the meet-  
ing by Charlie Butler and his accomplished wife.  
They both rendered invaluable services and won  
the hearts of all Corinth by their soulful and  
wonderful singing. Dr. Young preached a ser-  
mon to children, or rather gave them a story-  
sermon every day at the morning service, and  
followed that with a sermon for more matured  
Christians. This service enlisted the interest of  
large numbers of children. For two weeks the  
interest was deep and the attendance fine. The  
members say it was one of the best meetings ever  
held in the church. There have been 33 additions  
and others will be received.



President J. C. Hardy expects to have 1,000 enrolled in the summer school of Baylor College.

Dr. J. B. Leavell has resigned as pastor of First Church, Houston, and will engage in evangelistic work.

C. E. Dearman, a Mississippi-Texan, led his congregation into a new church building at Weimar in June.

Brother R. M. Dykes, who has been at the Louisville Seminary for the past year, is pastor at Paint Lick, Kentucky, and is spending the summer there.

Dr. C. E. Burts becomes General Director of the 1925 Campaign of Southern Baptists. Dr. C. A. Jones succeeds him as mission secretary of South Carolina.

An organization of preachers' wives exclusively has been formed in Texas. This item is from the Baptist Standard, which does not say whether it is confined to Baptists.

The West Corinth Church begins a meeting July 13th and Mrs. Thad Powell sends an earnest request for prayer. Brethren Hargrove and Gurley will be in charge of the meeting.

Dr. O. L. Wood, former Mission secretary in Missouri, becomes pastor at Gallatin in that state. We had delightful fellowship with this good brother last summer to Stockholm and return.

Rev. John Norris Palmer and Miss Margaret Emerson were married July 7th at the Hernando Baptist Church. The bride is the daughter of Dr. and Mrs. A. F. Emerson. Brother Palmer is the popular pastor at Hollandale and we heartily felicitate both of them.

Dr. W. F. Yarborough of Hattiesburg assisted in a meeting last week at Pickens. A good proportion of the few in the community not saved were reached by the meeting. This is Dr. Yarborough's second meeting in succession at Pickens and he finds Pastor Golden growing in the esteem of the people.

Those two youthful murderers in Chicago who had attained the highest degrees in a godless education have been the subject of serious study not for their sakes but for what may be learned as to the things that should go into an education. They were the individual products of a materialistic education just as Germany was the national product. With these disciples of Kultur murder became the climax of the fine arts.

Major Moton, Principal of Tuskegee, reports five lynchings in the past six months; three for rape, one for attempted rape, and one for killing an officer. Of these two were in Florida, two in Georgia, and one in South Carolina. This is said to be the smallest number of lynchings since records began to be kept forty years ago and it is a hopeful indication of better conditions among both white and black.

We may be a little obtuse but further light is desired to know what the Baptist and Reflector means when it says: "We are not opposed to doctrinal statements in the Southern Baptist Convention, but we are opposed to any code of belief being adopted by the Convention." Does Brother Moore simply suggest that any and every individual Baptist may stand and recite his creed wherever he chooses to do so in the Convention?

A few hours recently in Laurel enabled us to take a spin with Pastor J. C. Parker in his new car, to see his new parsonage at Kingston which makes the pastor's heart glad; also to see the workmen preparing the ground for Pastor Bryan Simmons' new church in West Laurel. The architect's drawing is a thing of beauty, and the building itself will be a joy for many years. Things in Laurel have been going good for many years and they were never better. Everybody knows about Pastor Gates' work at the First Church

and his magnificent new building. Pastor Powell at Wausau is making a good impression.

We have never seen a wooden bucket which would hold together with less than two hoops around it. And we do not believe a Baptist body of any kind, church, association or convention will hold together and hold water unless it is bound by two principles. The one is a common faith in the word of God, the other a common purpose to do his work. The word and the work will hold us together and nothing short of it will. The bottom hoop is the common faith in the Word of God which brought us into being and which gives us our original unity and fellowship. But this will not suffice if there is no common task, no great purpose to serve. Neither will a mere purpose to serve hold us together. If you have only that, your bucket flies open at the bottom. There is no need to magnify the one to the exclusion or disparagement of the other. If you don't have both, you had as well not have either. All the talk about being unified on a great program and ignoring any differences in doctrine is pouring water into a bottomless bucket. And any exclusive emphasis on doctrine that ignores the duty of giving the blessings of the gospel to a needy world will soon make a bucket that won't hold water.

The Hospital Commission of the Southern Baptist Convention met in New Orleans July 1st. A number of interested brethren in the city were in attendance and helpful. Dr. L. T. Bristow was elected Superintendent and will probably begin his work in the early fall. He is a preacher whom the Lord has anointed for hospital work. He had successful experience in launching and operating the new Baptist Hospital in South Carolina. And was then asked to manage the new Hospital which the Baptists of Alabama founded at Selma. He has made it almost a model institution, and has run it at a profit. The brethren turned to him to help launch and manage the great enterprise which Southern Baptists are planning in New Orleans. The people of the city gave two whole blocks in one of the finest sections of the city, located on Napoleon Avenue, which is one of the widest and most beautiful in New Orleans. The plan is to begin the building on or before December 1st. The plans for the first unit to cost half a million are already drawn. The commission is now working on a charter of incorporation. Three per cent of the amount given for all Southwide objects in the next Campaign, 1925, will go to the New Orleans Hospital, and the Home Board is instructed to pay \$250,000 in quarterly installments of \$50,000 beginning next December.

### INCREASE OUR FAITH

You will recall that when the disciples made the request of Jesus to increase their faith, he told them that faith the size of a mustard seed would lift a mountain like a breeze lifts a leaf. And then he told them about a man who had a servant plowing. All of which means if we will have faith to do what God tells us he will put the power under it to make the thing go.

Elsewhere in this issue of the Record is an article by Brother Quisenberry on finishing the Campaign which is a challenge to faith. He proposes a plan which will appall the timid, but which will rally the faithful. Let us look it squarely in the face. It proposes three things: First, that 1,000 preachers in the Southern Baptist Convention shall give a month's salary extra to the Campaign. That means for Mississippi about one in each county. Will you be the one in the lead in this matter? If so, send your name to Secretary R. B. Gunter. Here's a chance for the preachers to lead and show the kind of stuff they are made of. Along with these preachers he asks an equal number of laymen to take their stand and do the same thing. This is the chance for a layman to show that he is as good a man as a preacher. And he asks that 1,000 women do the same thing. It is not unlikely that they

will be the first to respond. All of this must be over and above the pledge already made to the Campaign.

The second thing he asks is that the churches shall release their pastors for a month to help finish the Campaign by preaching in churches where it is needed. And the third thing is that he asks preachers and laymen and women to volunteer to help in a co-operative effort to carry the message of the Campaign, the missionary message to all the churches, to enlist the last man and woman and child. This can be done. Something out of the ordinary must be done. Have you any better plan? If not, help to put this over.

### GOSSIP IN THE PULPIT

Gossip was once a good word, but it is like everything else, a sufferer from the fall of man. It also groaneth and travaileth in pain waiting for the adoption. It has come to mean idle talk, the passing of rumor from one person to another, until it has incorporated into itself a malicious element. It has come to be almost synonymous with the underhand circulation of scandal. It is not uncommon to associate it with the effort to injure the reputation of someone, or destroy their standing in the community.

Of course the last place in the world you would expect to find anything of this kind would be in the pulpit. But we wish to call attention to a piece of slander which has somehow gotten into the pulpit; indeed seems to have chosen the pulpit as its nesting place. You would hardly expect to find in a pulpit any disposition or willingness to be responsible for injury to the good name of a young woman. And yet this is just the place where this culture of gossip has been laying its eggs. It has chosen for its object to defame the character of the virgin mother of our Lord Jesus.

Every question raised about his deity is a sword that pierces her own soul. Every intimation that the virgin birth is a matter of no consequence to faith is to suggest there is no difference between virgin purity and the woman of the street and the brothel. It is quite the custom in some pulpits from Mr. Fosdick on out; and in some editorial chairs, not to positively deny or repudiate the story of the virgin birth, but to raise a question mark; with a wise shrug of the shoulders or stretching of the eyes to say, "Ah! Who knows? You never can tell. He could have been born like other men, or a little worse." This is cowardly, malicious gossip, not only degrading to the Son of God, but befouling the name of womanhood and the ideal of virginity. It is hardly surprising that our day, the filthiest in the matter of sex relations for many generations, should have given rise to this gossip questioning and sought to smear the name of a young woman who was earth's highest type and heaven's chosen agency for furnishing to men a Redeemer from sin. If it is a shame to listen to gossip and scandal; if it is beneath the dignity of honorable manhood to pass it on, then surely the men who are casting aspersions upon the mother of Jesus, ought to be shamed out of decent company.

### FREE TITHING LITERATURE

We hereby offer, free postage paid, to any minister or church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted" to furnish one copy of each to every member of the official boards of his or her church and to the Presidents and Secretaries of the Women's Home and Foreign Missionary Societies.

This offer will stand until October 1st. When you write please give your denomination and mention the Baptist Record.

The Layman Company,  
35 N. Dearborn Street,  
Chicago, Ill.



## DEFEAT, VICTORY, WHICH?

As I see it there need be no defeat; and I believe we can have victory if we will by the grace of God, self denial, and purposeful effort pay the price. No one who knows Southern Baptists questions their ability to pay the full amount we pledged in the 75 Million Campaign. Of course there are some individuals who may not be able to pay in full their pledges, and there are some who have died; on the other hand there are some who subscribed, have paid in full, and will gladly give more, and thus make good for those who could not pay, and for those who have died. Then there are among us more than 2,000,000 who did not subscribe anything, and who I believe will be willin g to contribute if they are rightly informed and asked personally to do so.

There are many reasons why we should pay in full our pledges; first, for His sake; second, for the sake of the millions, the thousand million who are now lost, eternally lost until they know Jesus, whom to know aright is to have eternal life; third, we have boasted to ourselves and to other Christians in this land and in other lands of what we had promised to do, we have the truth in purer form than others, this boast of ours has gone around the world, even among many heathen; now shall we fail to make good?

The payment of these pledges will make possible something worth while in our 1925 program. With these pledges unpaid the future program is greatly hampered at its very beginning. Now for His sake, and for all that is best among us I am asking for 1,000 preachers, 1,000 laymen, and 1,000 women to join me in giving, over and above what we have subscribed on the 75 Million Campaign, one entire month's salary to be paid through our churches to the 75 Million Campaign, and that we will give, as far as possible, a month's time to reaching at least eight churches each, and strive by God's help to lay the importance of this work on the hearts of the said churches, and seek from them a cash offering for this object.

If we succeed in doing this I believe we will have some such result as the following: The average of 1,000 preachers' salary will be at least \$200, making on that item alone \$200,000. Surely the laymen's salary will equal this, giving another \$200,000. I am sure the women's salary will average \$100, bringing in \$100,000. If these pastors, laymen, and women will let it be known in their churches that they are giving this money and time for the sake of Christ and the Baptist cause I believe that the influence on the churches from which they go will greatly increase their gifts, say to the amount of \$500 each, amounting to \$1,500,000. Now with a month's time each of these 3,000 workers can average at least eight churches, thus if each worker touches a different church we can almost cover the entire number of churches in the Southern Baptist Convention. In my judgment these churches could average \$500 equalling \$12,000,000. This in new money, thus with the subscriptions collected we will come in with rejoicing, having secured something worthy of ourselves for His glory. If we get the 3,000 herewith requested to go forth in a prayerful spirit we can confidently expect His blessing and victory. Multitudes in our churches now indifferent will join us in their prayers and in their giving, and they with us will receive richly of Him, and be better prepared for the 1925 program. May God give us the grace that will make us willing to do this for His sake and for the sake of a lost world.

Will those who are willin g to join me drop a card to Dr. R. B. Gunter, and will the editors of our papers for His sake call attention to this effort?

—W. Y. Quisenberry.

"Anyone who masters any part of the Bible for himself has something of value to share with others."—P. W. Wilson.

## A MARVELOUS ACHIEVEMENT AND A INSPIRING EXAMPLE

By L. R. Cearborough.

Telegram from Miss Kathleen Mallory says, "Southern Baptist women have raised 15 million dollars for Christ's causes in the past five years." This is the full amount of their quota, their first objective. They undertook to raise 15 million; but in Victory Week they pledge 22 million. Now, several months before the Campaign ends, they have reached their first objective. This they have done in cash and have turned it in to the denominational treasuries. This is a marvelous achievement. As far as I know, it is the first and only group of Christ's disciples who in the last few years have set for themselves a large objective and have won it. This gives Southern Baptist women a unique place in the hall of Christian fame. What an inspiring example our devoted women have set for us men in this great task! It will be interesting to study how the women have thus won.

## How They Did It.

I am right familiar with the methods, leadership, programs, plans and constituency of Southern Baptist women and I herein give an analysis of their victory.

1. They have won by persistent prayer. No group of Christ's disciples have prayed more persistently, continuously and faithfully than have Southern Baptist women. Prayer has been the chief word in all their program and the chief characteristic of their spiritual attitude.

2. They have won by inspiring information. For years the women have been systematically studying the Word of God, missions, and methods of work; and right along during the Campaign they have persistently studied (hundreds of thousands of them have studied); and they are the best informed part of the Southern Baptist constituency on the great, main features in Christ's work. They are next to, if not in many cases beyond, the ministry in this particular.

3. They have won by magnifying the spiritual, the missionary, the evangelistic. They have kept their devotion hot toward the lost. They have kept close to Christ and on a warm trail after the lost world. They have kept their eyes on Christ. The eternal verities of God's Kingdom have been pre-eminent in their affections and in their programs.

4. They have won by an intelligent and inspiring leadership. From their central organization clear out to the smallest churches, through state and district and local organizations, they have sought and achieved a wonderfully intelligent and inspiring leadership. Their leaders have informed themselves and have appealed to the intelligent and spiritual co-operation of their constituency. I know of no group who have stronger leaders and better followers than are among Southern Baptist women.

5. They have won by a highly perfected organization, co-operant, harmonious, working in beautiful symphony. I would not be fulsome in my praise, but I do not know of a large organization anywhere which functions to the highest ends more wonderfully than do the women's organizations among Southern Baptists. They seem to have a spiritual lubrication which prevents friction, squeak, waste and lost motion. The world's jokers say "Women are great talkers"; but Southern Baptist records show that Southern Baptist women are great "doers of the Word". I thank God for their organization.

6. They have won by systematic, and in many cases sacrificial, regular, persistent, constant giving. As far as I know they have not secured many large sums. But, my, how they have constantly and systematically gone after regular, moderate, and smaller gifts! Women are not known especially as money-makers; but Southern Baptist women are known for their ability as money-givers. There are far more tithers among women than among men. In literally thousands of cases this 15 million dollars which they have given represents sacrificial, self-denying gifts.

I think these are the principal factors which have caused them to win.

## Their Larger Goal

I am informed that Southern Baptist women are going in, enthusiastically, vigorously, and with determination, to raise at least 7 million more on the Campaign between this and the time of its close. They are not satisfied with their quota. They will not be satisfied until they have raised their pledges and more. They mean to be among Paul's "more than conquerors" through him that loved us. My prayer is that they will raise this 7 million more and make it so hot for the men in their homes, hearts and business that the men will raise at least up to the 75 million objective. This is a noble and inspiring example, not only for Southern Baptists, but for the whole Christian world. I congratulate the women; I congratulate Christ's cause, not only on what they have done in raising this money, but far more in the spiritual results and by-products of their labors. They have befriended and helped and circulated our papers. They have planned and prayed and taught and have won thousands to Christ. Oh, the inspiring and Christly work of Southern Baptist women! God help us men to come as near doing our duty as the women are in doing theirs. We must win. We can win. May Heaven's power cause us to win.

## BUDGET OF \$300,000 FOR SPECIAL LINES OF DENOMINATIONAL WORK ADOPTED BY THE SUNDAY SCHOOL BOARD

For the new conventional year a budget of approximately \$300,000 for special lines of denominational work was adopted by the Baptist Sunday School Board, which has just held its annual session.

In addition to its usual phases of denominational service the Board will again respond to the request of the Conservation Commission of the 75 Million Campaign and distribute widely for the use of pastors in the conduct of study classes in missions and stewardship the book "Stewardship and Missions" by Frederick A. Cook. About 60,000 copies of this book were distributed free during the past year among pastors who agreed to conduct study classes among their members and the Board will continue the distribution this year in the hope that many more of our people will thus become thoroughly indoctrinated in both missions and stewardship.

In response to suggestions from various sources that it should establish a department of church finance, the board reached the conclusion that its sphere of action in this direction lay in publishing a few good books on various phases of church finance and providing for the use of church treasurers the best record books, envelopes and other necessary supplies that can be produced. The task of educating the masses of the people in the doctrines of stewardship is primarily the function of the Laymen's Missionary Movement, it was held.

Secretary Van Ness, who was re-elected for the year, was authorized to enter negotiations with the American Baptist Publication Society looking to the joint production of a standard Baptist Hymnal that would be equally adaptable in all sections of the country.

On the matter of creating new departments of its field work as the growth of that work may demand, the board voted that whatever new departments prove necessary to the best interests of the work shall be established from time to time. The department of Intermediate work was created at this time with Miss Mary Virginia Lee in charge, this work having existed heretofore as a part of the department of Organized Class work.

Anticipating the much larger growth of interest in the work of the Daily Vacation Bible School Dr. Van Ness reported he was searching for a man to head this new work permanently.

The Board went on record as favoring the retention of the Inter-Board Commission on Student Activities on its present basis, that of joint sup-



port by the several general boards of the Convention whose work is touched by the labors of the Commission.

Large progress was made by the board in its book publishing during the past year but that work has not become profitable as yet and will not yield a profit until the books published attain a larger sale. Plans were devised for a closer co-operation between the board and the Baptist book stores of the several states for promoting the sale of books, as well as the periodicals published by the board, and it is hoped ultimately to make the book publishing end of the board's work a source of revenue.

—Frank E. Burkhalter.

### AGREEMENT BETWEEN THE FOREIGN BOARD AND THE NEAR EAST RELIEF

The Foreign Mission Board of the Southern Baptist Convention and the Near East Relief enter into the following agreement which is to control their appeal to the Baptist churches, Sunday Schools, societies and individuals of the South and to govern the handling and the distribution of money which these give for relief purposes in all foreign countries.

1. The Near East Relief and the Foreign Mission Board agree to make a joint appeal, and a joint appeal only, to Southern Baptists for relief in the Near East and other lands in which there is now or may be famine or tomorrow destitution which lays upon Southern Baptists the duty of emergency relief.

2. That so far as it may suit Southern Baptists to do so, they are requested jointly by the Near East Relief and the Foreign Mission Board to make all their contributions and pledges to relief for the present year on the single day January 18th, 1925, or a day approximate thereto in case this date is not convenient for or satisfactory to any Southern Baptist church, school, society, or individual.

3. That where any church or group of churches may wish to participate in a simultaneous city, town, or community campaign for the raising of these relief funds at some other time, such participation in the simultaneous campaign may, if participating churches, individuals, etc., so ordain, take the place of January 18th, 1925, or it may be supplemented by the use and appeal of the special program which is to be prepared for January 18th, 1925.

4. All Baptist churches, Sunday Schools, societies and individuals in the South are hereby requested by the Foreign Mission Board and the Near East Relief to send all their gifts for all foreign relief to the Foreign Mission Board whether these gifts are made in one annual offering on January 18th, 1925 date set, or community campaign, or are given in monthly payments of pledges already made or hereafter made to orphan support, or to other objects of relief.

5. That all Southern Baptist contributors to relief be requested to designate their relief contributions "For Relief" simply and not to designate these to "Near East Relief", "European Relief", "Foreign Board Relief", or otherwise.

6. That, further, (1) The Foreign Mission Board will keep careful and orderly book account of all moneys received for relief from all sources; and (2) The Near East Relief and all representatives will, to the utmost of their ability, endeavor to ascertain the source of any Southern Baptist money that may be forwarded to that organization to any representative of it, and will forward same to the Foreign Mission Board promptly with the name and post-office address of the individuals making the remittance in order that a full tabulation may be kept by the Foreign Mission Board of all Southern Baptist contributions for relief, and that the division of these funds agreed upon may be made between the Near East Relief and the Foreign Mission Board.

7. That all money for relief received from this joint appeal of the Foreign Mission Board and of the Near East Relief from Southern Bap-

tists shall be divided half and half alike between these two organizations.

8. That the Foreign Mission Board and the Near East Relief agents each shall use such agencies and means of publication as are at their command respectively, to make these agreements widely known and perfectly understood throughout the Southern Baptist Convention.

9. That the program and literature to be prepared by a joint committee of the Foreign Mission Board, Sunday School Board and Near East Relief for use on January 18th, 1925, shall be financed out of the undivided relief funds and that an advertisement in Southern Baptist state papers shall be carried for at least four issues of said papers, the date for the appearance of this advertisement to be decided upon later and the material for which to be prepared jointly by a committee of the Foreign Mission Board, and the Sunday School Board and the Near East Relief, the expense of this advertisement to be borne by the joint relief fund also.

10. That the Near East Relief and the Foreign Mission Board agree that all distinctive and separate foreign relief work should be considered as a temporary and emergency claim upon the churches, and that both these organizations will seek to reduce and discontinue this appeal for relief funds as soon as conditions allow, and a Christian conscience will sanction, it being the avowed purpose of the Near East Relief to reduce its expenditures by something like 25% a year, and, if possible, to bring its relief program to a close within approximately five years, thus relieving the churches of this draft upon their resources and releasing their benevolences for other and more permanent forms of Christian service.

The above agreement between the Foreign Mission Board of the Southern Baptist Convention and the Near East Relief will explain itself. But nevertheless there are two or three comments which ought to be made on it in order to win for it the fullest possible sympathy of Southern Baptists and secure their largest co-operation in making this agreement effective.

The Southern Baptist Convention in Atlanta, May 1924, took the following action affecting the matter with which the agreement deals:

1. That this board have a meeting with the Near East Relief as soon as possible after the convention and make any arrangements that may be acceptable to the Board. In the event of such arrangements being made satisfactorily, the Foreign Mission Board is hereby authorized to name a day to be known as Foreign Relief Day for the purpose of securing funds for Relief purposes, and all money secured be forwarded to our Board.

2. In the event the Board finds it impossible to come to a working agreement with the Near East Relief people, then we recommend that the Foreign Mission Board make announcement of this fact to elicit the support of Southern Baptists for such relief work as the Board finds it is under necessity of conducting, it being understood that in the judgement of this Convention all Relief work should be considered as an emergency and discontinued altogether as soon as Christian duty allows.

The agreement with the Near East Relief was reached in accordance with the above instructions of the Convention. We believe that it will prove a sufficient protection to our Southern Baptist churches, Sunday Schools, individuals and church societies and that it will prove highly satisfactory to our Southern Baptist people generally. For two or three years, there has been, as all our people know, some misunderstanding between the Foreign Mission Board and the Near East Relief Organization, and this has led to confusion and dissatisfaction among Southern Baptists. The Southern Baptist Convention did not feel, however, that any Southern Baptist would, for personal reasons and misunderstandings, wish to shirk duty to suffering humanity anywhere. Undoubtedly every Southern Baptist whose heart is right toward God and those who need Christian sympathy and help desires that Southern Bap-

tists shall discharge the full measure of their duty to all such, and will rejoice in a straightforward, simple and amicable agreement between Southern Baptists and the Near East Relief which makes it possible for every one of us to do our duty by the unfortunate who are represented by the Foreign Mission Board and the Near East Relief. Most heartily do we commend the agreement to all our people and ask their co-operation in it.

We respectfully suggest that the men and women of our churches, as well as our pastors, read carefully every item in the above agreement, and then file this agreement for reference and guidance in order that co-operation in the agreement may be intelligent and faithful.

Perhaps I should make further comment on paragraph 10 of the agreement. The Near East Relief representatives have concurred in the view of the Foreign Mission Board that all foreign relief work is of the nature of an emergency and have agreed to reduce as fast as possible and discontinue as early as practicable the relief work which the Near East Relief is now doing. Through visits of Drs. Rushbrooke and Gill to the Near East and report of Brother Watts for Palestine and Syria, the Foreign Mission Board has thoroughly informed itself concerning the nature of the work which the Near East Relief is doing and could not ask more than the Near East Relief has granted in this agreement. For instance, we have been compelled to recognize that, since much of the Near East Relief work is with children whose parents have been butchered by the Turks, it is impossible for the Near East Relief to discontinue its care of these children immediately. The agreement sufficiently protects the Near East Relief in the care of these children and Southern Baptists against unnecessarily prolonged relief appeal.

This agreement goes into effect June 25th, 1924.

NEAR EAST RELIEF,  
FOREIGN MISSION BOARD,  
SOUTHERN BAPTIST CONVENTION.

### BAPTISTS, ON TO THE COAST— AUGUST 1-8

I am persuaded a combination of opportunities is being offered to Mississippi Baptists—such as we have never had before. Opportunities for Information, Inspiration, and pleasure, under the safest and sanest sort of environment.

Fellow-worker, where can you spend your vacation to such advantage as you can at the coast attending the Encampment? Think of it, Board and room for only \$1.75 per day, with plenty of time for all sorts of wholesome recreation—with a program to enrich the soul, stack the mind with needed information—sending you back to your home church never to be the same again—but to help as never before to push forward the interests of the Kingdom of Christ.

Brother Pastor, it is up to us to see to it that our most representative folks go as delegates. J. E. Byrd, the greatest Sunday School Secretary in the South, and he is our Secretary, longs to have this the most representative Encampment ever held in Mississippi. I bespeak for him his heart's desire.

Brethren—let us send our best.

—H. M. King,  
Pastor Second Baptist Church.

"I am glad that I can count a Friend who does know and can guide and will preserve to the end that frail and faltering soul which I have committed to his care. To his wisdom, his love, and his power I can assign no limit. And in his teaching, happily, I can find nothing that anybody has ever had to 'unlearn.'" P. W. Wilson in A Layman's Confession of Faith.

"Scholars slay the Book but it rises from the dead."—P. W. Wilson.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton  
 MRS. R. L. BUNYARD, 1st Vice-President, Madison  
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw  
 MRS. C. LONGEST, 3rd Vice-President, University  
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville  
 MRS. MAX EMERY, 5th Vice-President, Duett  
 MRS. I. L. TOLER, 6th Vice-President, Gloster

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson  
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton  
 MRS. D. M. NELSON, Recording Secretary, Clinton  
 MISS FANNIE TRAYLOR, Young People's Leader, Jackson  
 MRS. D. M. NELSON, College Correspondent, Clinton  
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg  
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BRADCH, White Cross Work, Meridian  
 MRS. FRED HAMMACK, Mission Study Leader, Flora  
 MRS. HENRY F. BRADCH, Personal Service Leader, Meridian  
 MRS. R. B. GUNTER, Stewardship Leader, Jackson  
 MISS M. M. LACKEY, Editor W. M. U. Press, Jackson  
 MISS M. M. LACKEY, Treasurer, Jackson

MRS. R. L. COVINGTON, 1st District, Hazleburn  
 MRS. H. L. MARTIN, 2nd District, Indianola

## OTHER MEMBERS EXECUTIVE BOARD

MRS. Wm. B. JONES, 3rd District, Baldwin  
 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel  
 MRS. E. W. HEWITT, 6th District, Summit

We are giving the page today to reports of our Y. W. A.'s who attended the Camp at Ridgecrest. So many good things came to the girls and young women who had the privilege of attending this Camp that we trust many more will begin planning right now to attend the meeting next year.

We all could not go to Ridgecrest but a great many of us can go to the Encampment at Gulfport, August 1-8. Our Miss Traylor is making very splendid plans for the Y. W. A.'s down there. We would not leave the impression that the other young people will be neglected; they too are being planned for. Let all of us who possibly can do so attend this Encampment.

### Today

Today I have so much to do  
 The moments seem too few,  
 Not one can I afford to spare;  
 So I must spend much time in prayer;  
 If I get through.

Today I have so much to feel  
 Of wounds I cannot heal  
 In others, but which I may share;  
 So I must spend much time in prayer  
 For others' weal.

Today I have so much to tell  
 Of hope to those who fell  
 On Yesterday into despair;  
 But I must spend much time in prayer  
 To do it well.

Today I have so much to show  
 Of love to those who go  
 Tomorrow into many a snare;  
 And if I spend much time in prayer  
 I will do so.

—(Writer Unknown.)

### The Outlook

"Lift up your eyes and look" was spoken by Jesus to His disciples many times while they were associated together. This same message has been heralded to His children all down the ages. One hundred and sixty-seven Y. W. A. girls spent 10 days, June 17-27, in Ridgecrest looking on the fields that are exceedingly white unto harvest. Many of them while there heard the Master say "Lift up your eyes and look". In our devotional hours we were made to sit together in heavenly places, during the conference period we lifted our eyes and looked upon the best methods to be used in our local Y. W. A.'s. Immediately after that period we put on our seven league boots and stepped into China and South America with Miss Blanche White and Mrs. J. W. Shepherd, seeing on these fields some of the results of the work of our pioneer missionaries, and at the same time we heard the cries of the millions who are still bound in the darksome prison houses of sin and saw the appealing look in their eyes as they turn their faces toward us for deliverance.

The next period we came back to our own so-called Christian America and Miss Emma Leach-

man led us to the topmost peak of the mountain of service and bade us open our eyes and look on conditions in America. We saw millions of children in America who are not touched by any religious influence in the home or community; thousands of babies who die every year because of ignorance, poverty and godlessness; and hundreds of boys and girls who are having no educational advantages. All these things we were shown in "America the Beautiful".

The next period our own Mrs. James turned our eyes toward the beautiful foundation stones of our lives—faith, virtue, knowledge, self control, patience, godliness, brotherly kindness and love. What could help us more to see the needs when we lift up our eyes and look than these stones of precious price.

I must stop and give other members of our party space to tell some things I haven't mentioned.

May I say in closing Miss Juliette Mather, our matchless young people's leader of the South, is the one who made plans for our camp at Ridgecrest and made it possible for us to lift up our eyes and look far and near. We appreciate her untiring energy, inimitable faith, superb courage and her grasping hope for the outcome.

—Fannie Traylor.

### The Devotionals

Our day's work should always be started with a passage of scripture and a prayer. So it was with our first Southwide Y. W. A. Camp. In the mornings the devotionals were led by our State Young People's Leaders. The lessons all the way through were very inspirational and instructive, the main thought being that we might live for the better and higher things and in doing so lead and teach others to love and follow our Saviour and Lord.

In the evening services the devotionals were led by a Y. W. A. girl, representing each state from night to night. Our lessons from these were very helpful, because they were favorite passages of scripture of the girls and from these lessons we learned how the Y. W. A. girls of the Southland could have our nation and all nations singing praises and telling the old, old story of Jesus and His love; that was by living the Christ-life and training of our youth; for America's future lies in the hands of the youth. Which way shall we train them?

—Fannie Traylor.

### A Holy Hour

"Y. W. A. How much you mean to me!" The first Southwide Y. W. A. Camp gave to the 166 young people attending a deeper realization of what it really means to be a Y. W. A. Ten days so full of work, worship, and play can not but make a positive impress for good. The beautiful devotional thoughts, the practical conference hour, the interesting mission study classes, the helpful story hour, and the excellent inspirational addresses combined to show to many a young person what her Master would have her do. There was the spirit of prayer ever present. Not once during any session were the girls urged to make a definite decision as to their life work.

But at the last devotional hour the real value of the camp was demonstrated in a glorious meeting. An opportunity was given for an expression as to what our mountain top experiences had meant to us. This was truly the girls' hour. Many were glad of an opportunity to tell to the others that here they consecrated themselves anew to Kingdom work. Many asked prayers that they might know His will for their lives; that they might lead aright the young people under their direction; that they might better serve Him in their daily lives. To the number already dedicated to service on the foreign field, there were added others. One who was blessed with a beautiful voice pledged her talent to His service, to sing the gospel to the hearts of men. It was a holy hour and we who were privileged to be there, have returned to our homes to share with others the inspiration we caught on the mountain top. We shall lend our effort to make our Conference song the Life song of our young people all over the Southland:

"Just as I am, Thine own to be,  
 Friend of the young, who lovest me,  
 To consecrate myself to Thee,  
 O, Saviour dear, I come, I come.

"In the glad morning of my day  
 My life to give, my vows to pay,  
 With no reserve, and no delay,  
 With all my heart, I come.

"I would live ever in the light,  
 I would work ever for the right,  
 I would serve Thee with all my might,  
 Therefore, to Thee I come, I come.

"Just as I am, young, strong and free,  
 To be the best that I can be,  
 For truth, and righteousness and Thee,  
 Lord of my life, I come."

—Mrs. D. M. Nelson.

## TORNADO DESTROYS BAPTIST CHURCH AT JOHNSON STATION

On May the twenty-sixth our church building was entirely destroyed by the tornado which almost blew Johnson off the map. We lost one of our good men and all of our members lost to such an extent that they will be unable to help much to rebuild. I say this that you may know that we need all the help we can get and will appreciate any amount, great or small.

Send all checks and money to Rev. W. R. Johnson, Norfield, Miss. Some have sent help already and we are sure others will as soon as they know to whom to send it. We thank all who have responded and all who may.

—Rev. W. R. Johnson, Pastor,  
 Norfield, Miss.

Protests by British Baptists to Rumania officials against religious persecutions in Rumania were answered with promises of investigation and correction of such abuses, but later reports indicate that these promises have not been fulfilled, but have rather provoked further persecutions. But efforts will continue in behalf of our Baptist brethren until the world knows of the barbarism practiced in Rumania and it is corrected.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### On To The Coast

"The coast is calling you". Are you going to take a vacation this summer? The first eight days of August will be an ideal time for you to take it, and the Gulf Coast will be an ideal place to spend it. We put the time and place together and we have The Mississippi Baptist Assembly, for it meets this year beginning Friday evening, August 1st, and runs through Friday afternoon, August 8th. Four Miles From Gulfport, right on the coast. You will have the advantage of the Country, the Village, the City and the Coast. The mornings and evenings will be given to inspirational work, the afternoons will be open for recreation of all sorts, properly regulated and directed. The cost to you will be after you reach the ground \$1.75 a day plus \$1.00 enrollment fee. The \$1.75 a day pays for your board and everything, the \$1.00 helps pay for the program. You will bring your own bed linen and toilet articles, such as soap, etc. Less than a month now, meet us face to face on the coast, spend the best week of your life with us.

### Raleigh B. Y. P. U.

The Raleigh B. Y. P. U. sends in a good report and letter attached tells of the inspiration their members received at the B. Y. P. U. District Convention at Magee. They had ten members of their union to attend the convention and plan to send six to the Assembly on the coast. They will get some more inspiration there and will make some other B. Y. P. U. hustle for first place if they don't look out.

### News from Gum Grove B. Y. P. U.

An interesting letter from a member of the Gum Grove B. Y. P. U., Lincoln County, tells of their good work. They are holding their Study Course now and expect to make a good report on that. This union was organized about a year and a half ago and proves that a good live organization can be had in a country church.

### Triple Eye News

A copy of the B. Y. P. U. Triple Eye has been mailed to each B. Y. P. U. and to the pastors. If you failed to hear it read at the B. Y. P. U. find one and read it, it tells who got the banners at the different District B. Y. P. U. Conventions, has a discussion of the General B. Y. P. U. organization, tells about our new Schedule of Activities, etc., etc. It is an interesting number.

If your B. Y. P. U. did not receive a copy of the Schedule of Activities for the year beginning July 1st, drop us a card and we will be glad to mail you a copy. The Schedule gives you something to do each

week outside your regular weekly meeting.

### Tyro Organizes a B. Y. P. U.

We have a letter from Mrs. J. L. Brantley of Tyro saying that they had organized a B. Y. P. U. there in their church with the possibilities of a good large membership and splendid results. Brother Walton Lee, Secretary of our State Convention and also Secretary of our State Board and interested in every phase of our work, is pastor of the Tyro Church. We are glad to welcome this new union into our "going on a thousand" B. Y. P. U. fellowship.

### A Wide Awake Associational B. Y. P. U. Vice-President

Nearly a year ago the Perry County Associational B. Y. P. U. was organized and Mrs. J. W. Courtney was elected as Vice-President of one beat. That group of churches has been on her heart ever since and her ambition for them has been that they all become A-1. She has planned for a Study Course for each church in her group and the State B. Y. P. U. Department is co-operating with her by furnishing her a teacher in each case, these study courses are in progress now and we hope to have a good report from them right soon.

Mr. Carl McQuinn has just been elected president of the Second Church, Greenwood, and among his first activities he sends a report of last quarter's work, a mighty good start; it shows that he thought the first thing to do was to "Check up" on the work, then he knew what to do next.

The Marion County B. Y. P. U. Convention was held June 29 with the Cedar Grove Church. We have not had a report on the meeting, but from the program that was printed we know the results were very good.

How about organizing your Associational B. Y. P. U. this summer? The best way is for some church to plan a program, putting different ones in the Association on and then inviting all the churches to send representatives in your church for an all day meeting, render the program and elect the necessary officers, appoint a program committee and set a time and place for the meeting next year. It is the best way to propagate the work.

"And they stood every man in his place". Are you standing in your place? Or are you letting some one else stand in it. If you do not know what your place, talk to the Lord about it.

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

### Distinctive Set of Seven

ANY ONE OF THESE BOOKS MAY MEAN A WHOLE NEW LIFE TO YOU

- The Light That Grows** . J. M. Dawson . \$1.25  
Houston Chronicle announces: "Not didactic, nor cold, nor insipid, but attractive and easily understandable." Others: "Style flawless, thought fresh and suggestive." "Of absorbing interest." "A pleasure to lose one's self in it."
- The Prayer Life of Jesus** . M. E. Dodd . \$1.50  
L. R. Scarborough says: "Greatly enriched and helped me. Your message is vital and vitalizing." Others: "Prayer is set forth as a mighty factor." "I have not read a better book on prayer." "It has been a rich benediction."
- Pioneering in the Southwest** . A. J. Holt . \$1.50  
Robt. E. F. Aler, Baltimore, says: "Refreshingly different from most autobiographies, appealing style, clear and simple diction." Others: "For youth, manhood or old age, it thrills and inspires." "Marvelous to see the hand of God in the author's life." "Delightful, educational, striking, unusual, charming, thrilling."
- Seeing The Best** . Geo. W. McDaniel . \$1.50  
Christian Index announces: "All through the volume the touch of a weighty and noble personality, the throb of a sympathetic heart." Others: "Wonderfully inspiring." "Old truths in new garments." "Hailed with delight."
- Captain Pluck** . Isla May Mullins . \$1.50  
Marion Lawrence says: "It will put ginger in your boy's blood and help him determine to amount to something." Others: "Fast moving chapters." "Well written and thoroughly human." "A pre-eminent book for stirring of ambition."
- The Tears of Jesus** . L. R. Scarborough . \$1.25  
O. E. Bryan says: "Nothing he has written so clearly sets forth the compassionate heart of the author." Others: "Read with delight and profit." "It was very sweet to me." "Wish you would produce more books of this character."
- The Deeper Voice** . Annie Steger Winston . \$1.25  
Sunday School Worker, Philadelphia, announces: "A beacon light for any one groping in the fog of modern intellectualism." Others: "A book to aid in quieting the unrest of troubled hearts." "The author points out the way to a trust in God." "I recognized the deeper voice."

## BAPTIST SUNDAY SCHOOL BOARD PUBLISHERS

NASHVILLE

TENNESSEE

**B. Y. P. U. Wins Two Banners**  
The Excelsior B. Y. P. U. of the Second Baptist Church won two banners. One of which was for the highest percentage of Bible readings, the other of which was for the highest percentage of Average. There were five B. Y. P. U.'s working for them.

Iva Mae Meredith,  
Cor. Sec'y.

### FULTON

Our B. Y. P. U. was organized in the fall of 1921 by Mrs. H. L. Simmons of McComb, Miss. We did excellent work under her wise leadership for twelve months. She left us invoking God's blessings upon us. Since then we have been doing good work. We have a large membership, with good attendance.

We are entering the Library Campaign to win. We have a program arranged to organize three B. Y. P. U.'s in Itawamba County within a short while.

We ask an interest in the prayers of every B. Y. P. U. member in the state.

B. Y. P. U. of Fulton,  
William P. Davis, Pres.

### LAUREL, MISS.

I want to mention three meetings for which I crave the prayer of the Baptist Record.

Avery, J. L. Low, Pastor, including second Sunday in July.

Mathiston, J. W. Hicks, Pastor, third Sunday in July and week following.

Summerland, no pastor, fourth Sunday in July and week following.

Fraternally,  
Bryan Simmons.

### A New Junior for Carson

Through the good work of Mrs. Dale of Prentiss and her B. Y. P. U. the Carson Church has organized a Junior B. Y. P. U. with Mrs. Arthur Nelson as Leader. We are glad to know of this new Junior Union and will be looking forward to some good reports from them.

### Bible Readers Certificates for New Zion Members

We have a list of ten members of the New Zion B. Y. P. U., Copiah County, who have completed the Daily Bible Readings for the past two years. This is a good showing and we congratulate this B. Y. P. U. on its good work and set them up as an example to others.

Smart: What is a simple English word of five letters that is never pronounced right, even by the most learned scholars?

Dull: Dunno! What?

Smart: Why, "wrong," of course!  
—Exchange.



## SUNDAY SCHOOL LESSON

### Sunday, July 3rd

#### The Boyhood of Jesus

Scriptural lesson—Luke 2:40-52.

Golden Text: And Jesus advanced in wisdom and stature and in favor with God and with men." Luke 2:52.

Jesus like other Jewish boys grew up amid the environment into which the circumstances of his life introduced him, by his birth. He developed along the normal lines of human growth and development. The agencies employed in his development were such as were common in Jewish family life of his times. Mary, his mother, was his first teacher. Without according to her, the divine honors which the Roman Catholic church claims for her, or assigning to her the high functions in God's redemption plan, with which that church has invested her, we must think of her as the most perfect product of the Israelish system of religion. She was the most perfect flower in the garden of Israelish womanhood.

We need not claim for Mary, sinlessness, but we must think of her as one in whom the spiritual heritage of the Hebrew race found its fullest expression, and in every way qualified her to be the Mother of the head of a new humanity, and the teacher of him whose unfolding nature was stimulated, and directed during the formative years of his human life and character.

With prayer and praise, with instruction in the word of God, with precept and example and bits of national history told with a flaming enthusiasm, all reinforced by the power of her matchless personality, she enlarged every possibility of his inner being, and not only filled his mind with ideas, but his soul with ever enlarging ideals.

The part allotted to the Jewish father in the training of his son devolved upon Joseph as the reputed father of the son of Mary. There is no doubt but that the scrupulously discharged this obligation and rejoiced in the unfolding life of his son. The Law, the Ritual, and the Creed largely made up the curriculum of studies taught by the Jewish father to his son. Short prayers, verses of scripture to be memorized, and questions to be answered, embracing the history of Israel, the meaning of the whole sacrificial system, and the future outlook of God's chosen people, all came in for their share of attention in the course of instruction allotted to the father.

At five or six the boy was sent to the Rabbinic school where his education was continued for which his early home training qualified him. Then there was the service of the synagogue stimulating the devotion of the boy in Jesus, in the early years of his residence in Nazareth. The piety and fervent devotion of the choice spirits that frequented the worship of the synagogue, created an environment appealing to the highest elements of his marvelous being. It is not surprising that it is said of him, "And the child grew and waxed strong filled with the wisdom and the grace of God was upon him." (Vers. 2:40.) There was a normal development of his

body, and with his growth in size there was an increasing strength. We must think of Jesus as intensely human with none of the physical defects which so often arrest the development of so many of our race. While he grew in body he was being filled with wisdom, his intellectual, moral and physical growth, as well as his physical was real. "His was a perfect humanity, developing perfectly unimpeded by heredity or acquired defects. It was the first instance of such a growth in history. For the first time a human infant was realizing the ideal of humanity." (Plumer.) "The grace of God was upon him." The special favor of God attended him. During these early growing years he was guided by the eye that never slumbers, and led by the hand that never grows weary.

This brings us to the account of the one solitary instance of Jesus appearing in public before he was thirty years of age. These verses show the fidelity of Joseph and Mary in the observance of the requirements of the Mosaic Law. "They went every year to Jerusalem to the Feast of the Passover." (Ver. 40.) The Law commanded all the males to attend the Feast of the Passover every year. It was left optional with the women. They could go if they wished. Mary went yearly, probably out of her pious devotion to the God of Israel, and not from any compulsion of rabbinical requirements.

Jesus at twelve years of age became the "son of the Law" and subject to its requirements. "When he was twelve years old they went up after the custom of the feast." (Ver. 41.) This was probably his first visit to Jerusalem. What must have been his feelings and reflections when he set his feet within the sacred precincts of the City of God. So much that was tragic, so much that was pathetic and so much that was inspiring, crowded upon his mind and heart. The imposing grandeur of the temple without and the awe inspiring sacrificial, ceremonial, and ritualistic performances of this Passover Day within the house of his Father, marked an epoch in the growing consciousness of the son of Mary, and Son of God. His grasp of the inner meaning of types and symbols, sacrifice and ceremony exceeded that of the priests and the doctors of the Law.

The caravan from Nazareth of which were Mary, Joseph and Jesus, took its departure before the feast of the days were over. The order of march was the women and children to the front and then the men. They did not group themselves by families. "And when they had fulfilled the days as they were returning, the boy Jesus tarried behind in Jerusalem, and his parents knew it not; but supposing him to be in the company they went a day's journey, and they sought for him among the kinsfolk and acquaintances; and when they found him not they returned to Jerusalem seeking for him." (Vers. 43-45.) The parents cannot be charged with any neglect of the boy in going a day's journey without a knowledge of his whereabouts. The customary arrangement of the caravan and the confi-

dence in the boy's capacity to take care of himself would account for his absence from the immediate presence of his parents. But when the day's journey is over, his failure to put in his appearance filled the parents with earnest solicitude. They begin a diligent search among the kinsfolk and acquaintances for the lost boy, but the search only added to their painful apprehension. They retrace their journey to Jerusalem, seeking with diligence for some traces of the lost son. Neither observation nor inquiry along the way gave them any clue to the object of their search, but increased their anxiety many fold and foreboded many a tragic surmise. The first day of their search finds them back in Jerusalem. "And it came to pass after three days they found him in the temple sitting amidst the teachers both hearing them and asking them questions; and all that heard him were amazed at his understanding and his answers. And when they saw him they were astonished; and his Mother said unto him, 'Son, why hast thou thus dealt with us? Behold thy Father and I sought thee sorrowing.' And he said unto them, 'How is it that ye sought me? Knew ye not that I must be in my Father's house?' And they understood not the sayings which he spoke unto them." (Vers. 46-50.)

The implication is that in the temple was the last place they expected to find him, but the reply of Jesus affirms that he is there because of the divine impulsion. "I must be in my Father's house." "The place for a son is in the house of his Father. God is my Father, I am his son. My place is in his house." This whole narrative is clearly designed to emphasize the consciousness of Jesus, of his high mission, and his unique relation to the God of Israel, his Father. His sonship placed him beyond the power of his mother to understand him.

The silent years of his childhood days, his normal development in mind and body, had well nigh erased from her mind the marvelous disclosures made to her as to the nature, character and mission of her first born son. Whatever may have been her program for her son, it was all torn to shreds by him that day in the house of his Father. His parents could not understand him. The climax of their painful search was so bewildering as to sweep them out of themselves.

These first recorded words of Jesus pertaining to his relation to God mark the point of departure which led him along a lonely way which none could understand, and no one traverse but himself. Conscious of his high mission it is not surprising that he should have sought out the renowned leaders and teachers of the religion of his time and nation. The union of the human and the divine in his unique personality did not supercede the necessity of instruction in the acquisition of such knowledge as would qualify him for the work he came into the world to do.

Sitting at the feet of the learned Rabbis of Jerusalem, both hearing them and asking them questions, he evinced an unusual grasp of the subjects in hand by the questions he

asked and the answers he gave. He inspired the learned doctors of the Law with amazement, if not with admiration. They did not understand him. They saw in him nothing more than a precocious youth from Nazareth. How wide the distance between them and the young Galilean at whose feet the sages of civilization have delighted to sit, whose wisdom is worldwide in its survey, redemptive in its purpose and effective in its method, and the means employed.

But the time of showing himself into Israel had not yet come. The ideal man reached the goal of perfection along the normal lines of human growth and development. The divine that was in him did not abridge that system of human laws under which he came through the gateway of human birth. He must live himself into acquaintanceship with humanity, and carry it through to perfection in himself. This foregleam of the majesty of his personality, and the splendor of his mission was the forecast of the excellency of him, who is now to pass behind the curtain of eighteen years of silence. "And he went down and came to Nazareth. And he was subject unto them, and his Mother kept all these sayings in heart. And Jesus advanced in wisdom and stature, and in favor with God and with men." (Vers. 51-52.)

There are three affirmations in this passage worthy of our closest attention. Note first, the obedience of Jesus to his parents. Second, his advancement in wisdom and growth in stature. Third, the special charm of God's gracious favor, and the ever-growing favor of men which the excellency of his character, and deportment induced. In the light of what transpired in Jerusalem, his obedience to his parents, voluntary, spontaneous, and continuous, becomes all the more marvelous. In his Father's house he became possessed of the ideal of a life entirely devoted to the kingdom of God, but eighteen years of growth, discipline and training intervene before entering upon his Messianic mission. These were years of silent reflection, gracious experiences of God's loving, tender guidance of growth in wisdom, of response to authority, of growth in mind and body, and of the highest esteem, and appreciation of all who chanced to know him.

These were not years of dreamful inaction, which called him from any industrious pursuit of life, but with the humble vocation of a carpenter, he awaited the voice in the wilderness.

The incident of his mysterious life Mary could not understand nor the factors in the equation of her son's wonderful life, the human and the divine. It was hers to wonder and think through and through all these things, and await the unfolding purpose of Israel's God in the Person of his Son and hers.

"A visitor said to a little girl, 'And what will you do, my dear, when you are as big as your mother?'"

"Diet," said the modern child.—London Tit-Bits.



## RESOLUTIONS

Adopted by Drew Baptist Church in  
Conference Assembled Sunday  
June 15, 1924

Whereas, It appears that in the Sunday edition of the Jackson Daily News, June 8, 1924, there appeared an editorial entitled, "Gypsy Smith's Doctrine", and,

Whereas, It appears from said editorial that a tirade of abuse and vituperation was thrust at the Baptist Church and pastor at Drew, Miss., the Rev. W. A. Sullivan, all on account of his denunciation of certain remarks reputed to have been made by Rev. Gypsy Smith, Jr., in a sermon delivered by him in Memphis, May 22, 1924, and

Whereas, We desire that the people of Mississippi know something of our church, and the man referred to by the editor of The Jackson Daily News as a "little, narrow, jealous, hide-bound, hair-splitting, fault-finding, puny, dogmatic, intolerant, and malicious pulpiteer of the little village of Drew, Sunflower County, Mississippi"; and,

Whereas, Drew is a town of about 1,000 souls, located midway between Moorhead and Clarksdale, Miss., on the Yazoo-Mississippi Delta Railroad—in the very heart of the great Mississippi Delta,—and its inhabitants rank among the best in the South; and

Whereas, The Baptist Church at Drew has a membership of about 400; and has one of the six standard Sunday Scholols in Mississippi; and an A-1 Standard B. Y. P. U.; a church house built in 1920 at a cost of \$50,000.00; full time preaching; and spent approximately \$14,000.00 in 1923 for church activities.

Whereas, Our beloved pastor, Rev. W. A. Sullivan, began his ministerial career at the age of 17; is a graduate from Mississippi College, Clinton, Miss., and of the Southern Baptist Theological Seminary, Louisville, Ky., has had 15 years experience as pastor, having been pastor at Belzoni, Miss., Okolona, Miss., and other places, and came to us 15 months ago; and

Whereas, Since he became our pastor more than 100 members have been added to our church and the church greatly revived and strengthened; and,

Whereas, We have found our pastor sound, sympathetic, tolerant, considerate, deeply pious and zealous of all good works;

Therefore be it resolved:

1st, That we unreservedly denounce and condemn the said editorial as uncalled for, unwarranted, ungentlemanly, unchristian, unbiblical and subversive of the true principles of the Christian religion and of the plan of salvation as taught in God's word.

2nd, That we unhesitatingly declare our confidence in, and allegiance to, the doctrine of the plan of salvation as taught in God's word, and as promulgated by our pastor.

3rd, That we resent the gross insult to our town, church, and pastor, as set out in the said editorial.

4th, That we further declare our allegiance to the faith of our fathers "of salvation by grace through faith in our Lord Jesus Christ, as taught in God's word.

5th, That these resolutions are not adopted by the church for the purpose of bringing about any theological controversy, but that justice may be done us.

6th, That a copy of these resolutions be spread upon the minutes of our church, that a copy be sent for publication to the Drew Leader, The Baptist Record, and The Jackson Daily News.

7th, That if the Jackson Daily News refuses to publish these resolutions, our church ask the Jackson Daily News to sell us sufficient space to publish these resolutions on the editorial page of that paper.

Respectfully submitted,

Will P. Searcy,

Chm. Committee;

L. B. Gambrell,

Dr. R. C. Smith,

Dr. T. J. Safley,

W. L. McElroy.

DR. W. T. LOWREY, PRESIDENT  
BLUE MOUNTAIN COLLEGE

The subject of this sketch has lived from boyhood to the ripe age of sixty-six years, with the exception of thirteen years as President of Mississippi College, in the same community, where today he is loved and appreciated as one of its foremost citizens. Every enterprise which has had to do with the welfare of his community and his county has had his thoughtful consideration. Every great movement which has had for its purpose the betterment of the social, economic and religious life of the people of Mississippi within the last forty years has had an enthusiastic supporter in the person of Dr. William Tyndale Lowrey, President of Blue Mountain College.

Dr. Lowrey's boyhood days were spent in Blue Mountain. His early education was received in that community. After a college career in Mississippi College and the Southern Baptist Theological Seminary, he was called to the presidency of Blue Mountain College to succeed his noble father, General M. P. Lowrey. For forty years a distinguished College President in Mississippi—thirteen years President of Blue Mountain College, followed by thirteen years as President of Mississippi College and for the past fourteen years President of Blue Mountain College, he is loved and honored by thousands of men and women who received their college training under his fine leadership.

Dr. Lowrey has distinguished himself by his fine statesmanship, by the high ground he has taken on political questions. His attitude has been that of the Christian statesman. He believes in translating Christian ideals into practical statesmanship.

This busy College President has rendered conspicuous service as a denominational leader. His influence for the past forty years has been very marked in the affairs of the Baptist Denomination in Mississippi. The fact that he is an able preacher, a college president, a man of fine character and high Christian principles have made him one of the denomination's far-sighted and able leaders.

He has made a distinct contribution to the cause of education. He

has always been interested in the welfare of the Public Schools of his county. When Blue Mountain College had the largest Teacher-training Department in Mississippi, Dr. Lowrey was one of the most ardent advocates of a state normal college for the training of teachers; he took an active part in the details of building sentiment and organizing our present State Teachers' College at Hattiesburg. He has been enthusiastic for denominational education as is evidenced by his constructive leadership as president of Mississippi College.

The greatest service rendered by Dr. Lowrey and other members of the Lowrey family has been that of training the thousands of noble women in Blue Mountain College for important places in home, school, church and state, such as they occupy at the present time. This excellent family has fostered through the institution the finest ideals of the South—a beautiful spirit of hospitality and service, a high sense of duty and honor, a noble family life, the cultivation of character and heart-power in education and above all an abiding faith in the religion of Jesus Christ.

The thing for which Dr. Lowrey is most distinguished and most to be honored is for his high principles of character and his noble ideals of Christian statesmanship. One of the most important factors in the education of a boy or girl is the personality and character of the teacher under whom that education is received. Fortunate, indeed, is the young man or young woman who has fallen under the direct personal influence of such a high-minded, noble, Christian gentleman as Mississippi has in the person of Dr. W. T. Lowrey, President of Blue Mountain College.

—M. E. Moffitt,  
Corinth, Miss.

## MENDENHALL

Beginning the first Sunday in June, Brother Rufus Beckett preached for us three times Sunday and twice each day thereafter, closing Friday night. The preaching was able and intensely scriptural and the congregation received it most cordially. There were twenty-five additions, twelve by baptism. Seven more have joined since.

Brother Beckett is a great preacher, delivers his messages with power and demonstration of the Holy Spirit and resorts to no manipulations for results. Such preaching is the need of this generation. On Wednesday, the 11th instant, the sisters of the Simpson County Association had their rally here. It was a very successful meeting, and well attended. The item of chief interest was the presence of Mrs. Roddy of Jackson. She won all hearts by her intensely spiritual message. It was truly a blessing to those who heard her. We are looking to the future with high hopes of Kingdom growth. May our Father give us great revivals in this Campaign.

Your brother in Christ,

—J. P. Williams.

## WINONA

By chance the writer was a visitor at the Winona (Miss.) Baptist Sunday School, and church service, last third Sunday, June 15th.

It did my soul good to listen to the sound doctrine from the Bible class teacher, and also from their pastor in his eleven o'clock sermon. Brother Watts, their Bible class teacher, emphasized the doctrine of eternal security of all believers in Christ by asserting that when a person is once truly converted, he is eternally saved. He quoted the words of Jesus, "Verily, verily I say unto you, he that believeth in me hath everlasting life." And then he said that Jesus clinched the statement by adding the words: "And shall not come into judgment but is passed out of death into life." Then to add to the joy of the day, the writer had the pleasure of listening to Brother Boston, their pastor, in his brief but sound fifteen minutes sermon, affirming the doctrine of the creation, according to the Genesis account; the infallibility of the Bible, and its verbal inspiration; the Deity and resurrection of Jesus; and God's plan of salvation: by grace, through faith.

Their Sunday School superintendent, Brother Vernon Rowe, also made a splendid talk to the children, on character building.

It is so good to find Baptists loving and teaching sound Bible doctrines, which means Bible doctrines.

—J. E. Heath,  
Duck Hill, Miss.

I am this week three Sundays in June in a meeting at Du Sham camps in Jasper County with V. S. Carlisle. I go the fourth Sunday in June to Pleasant Hill in Clarke County with Brother Y. N. Cooper. The fifth Sunday I hold my meeting at Burns, Smith County, and Brother J. L. Boyd will do the preaching. The first Sunday in July I hold my meeting at Centerville, Jones County. The five preachers who have left this church are invited to be there—Pearson, Dan Powell, Bruce and Bennie Hilbun, and D. W. Nix. The second Sunday in July Wayne Alliston helps me at Line Creek, Scott County. The fourth Sunday in July J. W. Mayfield helps me at Beulah, Smith County. The first Sunday in August H. L. O'Bryant helps me at Calhoun, Covington County. The second Sunday in August W. R. Cooper helps me at Concord, Rankin County. The third Sunday in August I help my son, C. S. Moulder, at Bethlehem in Simpson County. The fourth Sunday in August Luther Gardner helps me at Good Hope in Smith County. The first Sunday in September I go to Pioneer, La. Second Sunday in September I help A. B. Culpepper at Deema. The third Sunday in September I help W. B. Moat in Alabama; and the fourth Sunday I help A. P. Wells at Bethany in Greene County.

—D. W. Moulder.

New York Man: Why do they call Boston the Hub?

San Francisco Man: Because the swiftest part of the country is furthest from it, I guess.—Cleveland Leader.



## Hickory, Miss.

The Newton County Sunday School and B. Y. P. U. convention held its third session with Oakland Church the second Sabbath in June. A large crowd was in attendance. A great number of our Sunday Schools were represented and a very interesting program was enjoyed by all who were present.

The song services were touching and beautiful and greatly impressed one that it is indeed a privilege to praise the Lord in song.

The morning session was marked by a most excellent address on "The Bible" by Bro. E. Winstead, making one feel a great need of "study to show thyself approved unto God, etc." We were also privileged to hear a sweet eulogy on the life of Jesus by Mrs. F. D. Gibson appealing to the hearts of each true disciple and being an inspiration to a life of deeper consecration.

Reports from the various Sunday Schools were given showing that the work of the Master is still being carried on by his faithful few. The most encouraging report was from Chucky, represented by their Supt. Mr. G. C. Dorris, several teachers and a member of the pupils. Their report showed an increase of 73% in attendance, 78% in chapters during the week over last year. They have their Sunday School rooms almost completed, and have succeeded in interesting their whole church constituency, as well as others. No feature of the convention was more inspirational and helpful than the talk and report of Brother Dorris concerning the work the good people of Chucky are doing for Kingdom interest.

The afternoon session was made very impressive by members of the Oakland B. Y. P. U., "Needs of a B. Y. P. U." by Miss Helen Giles; "What a B. Y. P. U. Means to Young People" by Miss Dora Bell Giles, and a poem; "The Torch" by Miss Winnie Harris were each in themselves a wonderful lesson to all and really demonstrated to every one the need for training the young people.

The convention was felt by each one to be a great success chiefly due to the untiring efforts of its President, Brother McLemore of Union, Miss., whose general cheery smile carries sunshine wherever he goes.

Lets all be present at Chucky on the second Sabbath in June, 1923 and make our reports.

## GERMANS EXPRESS GRATITUDE FOR AMERICAN AID

Germans everywhere express hearty appreciation of American help in feeding undernourished children, writes John C. Borton, of Moorestown, New Jersey, who is engaged in inspecting and supervising the child-feeding centres of Silesia, where the American Friends Service Committee is distributing food purchased with money raised by General Allen's Committee.

"Each town tried to outdo the others in expressing its appreciation for the work. I met more school superintendents and burgomasters than I have seen in the last ten years, and not one of them that did not thank us and ask to continue the

feeding," says John Borton in a letter to his parents in which he described a whirlwind trip through Silesia, where he endeavored to get a preliminary bird's-eye view of the feeding centres.

"It was really embarrassing to have them so enthusiastic; as I could not speak German well enough to make them understand that I had nothing to do with it, but was only acting for the people at home. Often, when the faces looked quite round and rosy, the shoulders and legs were emaciated. (The bad effects of undernourishment can be detected by the projecting shoulder blades better than in the faces.)

"The bad crisis of November and December is now past, but the effects of the crisis are still apparent; and all the doctors and teachers we met, said that if the feeding stopped, the children would become very much worse again.

"As we left each place they always waved and shouted to us, and their appreciation of the food came straight from their hearts. If some of our friends in America could see these children behind their rolls and cocoa grinning from ear to ear, they

would think that their money was well invested—After seeing such true appreciation, I should certainly learn to be big hearted, too; for these people never seem to tire of thanking us for the little we have done. Perhaps our theories are wrong; but I, for one, am ten times more convinced than ever before that \$3,000,000 invested in feeding German children is worth ten times more "as security" than super-dreadnoughts costing \$40,000,000.

The church at Water Valley sends its members out to needy communities Sunday afternoons and teaches Sunday School where they have none. Four or more teams are going out each Sunday to as many communities and are helping in this way. This is a fine thing for a church to do.



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President E. V. BALDY, A. M., D. D.

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1. Foreign Missions is the biggest business in the world. It is Jesus Christ's Commission to go into "all the world" and to "every creature," and to teach everyone in all the world to do everything that He has commanded. There is no other business in the world as big as this.
2. Therefore, Foreign Missions should receive our biggest gifts.
3. But, having failed to receive big gifts, Foreign Missions has a Bigger Debt than any other Baptist enterprise and is threatened with defeat before the Biggest Opportunity Foreign Missions ever had.
4. Big Gifts can be made to Foreign Missions:
  - (1) In cash, in property, such as lands, houses, bonds, stocks, etc.
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  - (3) By the purchase of Annuity Bonds on which the Board pays you interest for life.
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Correspondence solicited.

J. F. LOVE, Corresponding Secretary,  
Richmond, Virginia.

Pilgrims Rest Church in Yalobusha County has called Brother R. A. Kyle to be its pastor, and the church at Coffeetown will ordain him to the full work of the ministry soon.

—R. L. Breland.

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J. M. Hartfield,  
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O. B. Taylor,  
Vice-President.



**Hernando, Miss.**

The Babylonian custom of forcing the conscience by legislating upon matters of religious concern, is being revived in this twentieth century. And, sad to say, it is being revived with a high hand throughout the length and breadth of our great country by the so-called reformers who are endeavoring to make everything blue on Sunday.

Like the persecutors of former days, those who are most active in this work do not call it persecution. Nor did the Inquisitors call it persecution in Europe in medieval times, even when the streams flowed crimson with the blood of martyrs. They said they were only enforcing the law.

That is what Nebuchadnezzar did when he put the three Hebrew worthies in the fiery furnace. That is all that Darius did when he put Daniel in the den of lions. That is what the Jews did when they took Christ to Pilate for condemnation, and said, "We have a law, and by our law he ought to die." "Crucify Him, Crucify Him."

"The law must be enforced," was the same sophistical plea of Nero when he burned Christians at the stake, and thereby illuminated his pleasure gardens. The same sophistry was advanced by Caligula, Diocletian, and Domitian in justification of the martyrdom of more than five millions of the early Christians, who maintained that the Word of God must have first claim upon their devotions and allegiance.

Religious laws should never be placed upon our statute books. Sunday laws already passed should be repealed. Enforced by the civil magistrate, they can only result in persecution. If men with religious convictions are of the right mettle,

they will die for their faith, but never surrender. Religion is too sacred to be dragged into politics, or regulated by civil law.

Religious truth needs no support from civil government. Real Christianity, manifested in the life, furnishes its own recommendation, which is more powerful and convincing than the bluest law ever enacted. A religion which cannot survive unless supported by civil law, deserves to perish from the earth. It is good evidence that Christianity has become corrupted when it appeals for help to Caesar instead of Christ.

—J. M. Boyce.

**SARDIS**

Brother B. C. Cook, pastor of the First Baptist Church of Sardis, Miss., has been doing some fine preaching at his home church for the last two weeks. Our pastor brought before the church the question of holding a meeting and the church unanimously chose him to do the preaching. The church is very much pleased with their new pastor. He is a man of God and preaches pure and simple Bible, no matter whom it hits nor how much it hurts. He feels that God has called him into his work and he preaches what the Holy Spirit directs him to preach, through the study of the word of God, without fear or favor.

Brother Cook is a fine man and pastor as well as a fine preacher. He believes that what he preaches to his flock he should live in his every day life. We love Brother Cook and we thought that the Baptist Record would be interested in knowing that he is doing a great work here for the glory of God.

Signed,

—A Member of Sardis Baptist Church, Sardis, Miss.

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Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.  
**M. P. L. BERRY, President.**

**WOMAN'S COLLEGE  
SUMMER SCHOOL**

By authority of the State Board of Education, the Woman's College will hold a Summer School of nine weeks, opening Tuesday, June 3 and closing Saturday, August 2. A student may make ten College Semester hours in History, English, Education, Sociology, French, or Mathematics. High School units may be made in History, English, Language, or Mathematics. Teachers' Licenses may be renewed in a term of five weeks and if renewal is made by taking college work, credit will also be given upon a degree. College hours made here will be accepted in any college in the South. Young men and here will be accepted as students, but only women boarded in the college dormitories. Professor Roeder and Miss Poe of the Music Department offer a course in music. The College Swimming Pool will be open to Summer School students.  
Send at once for Bulletin to

**J. L. JOHNSON, President,  
Hattiesburg, Miss.**

The church at Eupora has extended a call to Eld. J. L. Lowe of Rich-ton to be its pastor. It is not learned what is his decision in the matter.

Very stout woman (who wants to cross the busy thoroughfare): I say, constable, could you see me across the road?

Policeman: Why, mum, I could see you a mile off!—Ex.

**MISSISSIPPI BAPTIST ASSEMBLY  
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GULFPORT, MISSISSIPPI  
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1. Because Dr. W. T. Lowrey is one of the greatest educators in the South.
2. Because there is no one who can take the mother's place with your daughter better than can Mrs. M. L. Berry.
3. Because there is no college with stronger instructors than Blue Mountain has.
4. Because Blue Mountain is on the approved list of the Southern Association of Colleges. Not only are her graduates granted professional teachers license (according to an act of the Mississippi Legislature of 1924), but they are eligible to teach in any of the high schools of Mississippi.
5. Because Blue Mountain has the highest altitude, purest air, (naturally and religiously), flowing springs, swimming pool, all contributing to the health of the student body, and all away from the dust, smoke, din and vice of the city.
6. Because girls can finish their course in three years by doing work in our summer school. Mothers, remember when sending your daughters away from home you are parting for the time with your most precious jewels. What of their environment?

The Baptist pastors of North Mississippi are earnestly requested to call the attention of their congregations to the above advantages which their daughters may avail themselves of in Blue Mountain College.

For further information write the Business Manager for catalogue.

**C. C. WHITE,  
Business Manager.**

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**SEVENTIETH ANNIVERSARY OF  
COLISEUM CHURCH, NEW  
ORLEANS, WILL BE  
CELEBRATED ON JULY 9  
By Ora L. Jones**

Coliseum Place Baptist Church, New Orleans, will be seventy years old on Wednesday, July 9, 1924. For "three score years and ten" this historic old church has earnestly contended for "the faith which was once for all delivered unto the saints." Starting seventy years ago with nine members, Coliseum today, with approximately six hundred on roll, can look with pride upon the achievements of the past. Officers and members of the church have decided that it will be altogether fitting and proper to pause for a brief period on the evening of July 9 to take a retrospective view of the past and to pay tribute to the organizers and builders who wrought so nobly in the past.

Plans are already under way to make this celebration a success. Efforts will be made to secure the attendance of every living former member and present member of the church. Where addresses can be secured invitations will be mailed to every person who has ever been a member. Coliseum, being a down-town church, located in the apartment house and furnished room section of the city, has ever had a transient membership. It is estimated that there are more than one thousand former members now living who have moved their membership to other churches or who have permitted their names to be dropped.

An appropriate special program will be given on the evening of the ninth and will be broadcast over the church's radio phone station—"WABZ," the station with a message." Several hundred members and friends of Coliseum are expected to be present and hundreds of others are expected to "listen in" for the program.

At a recent business session of the church the following committees were appointed to arrange for the various details incident to the celebration: R. F. Reynolds, general chairman; J. T. Harris, program; A. M. Jones, refreshment; G. I. Fall, invitation; W. G. Watson, reception; E. W. Roark, registration; Douglas Gray, disbursement; J. E. Barnett, decoration; Ora L. Jones, publicity. Rev. L. T. Hastings, the pastor, is ex-officio member of all committees. D. E. Hatter will act as master of ceremonies.

As an incident to the celebration all who are inclined to bring a birthday present will be given an opportunity to make an offering to the church building fund. Former members of Coliseum now living at a distance and who are unable to attend may hear the program by "tuning in" with their radio receiving sets, but in order to get more enjoyment out of it and to prevent "static" or "local interference", it is recommended that all friends of the old church first "tune in" with the treasurer of the building fund—Charges Page, 1729 Polymnia street, New Orleans—whose "wave length" is anything from ten cents to a thousand dollars. Brother Page's

receiving set works especially well when checks and bills are "coming in strong". Mail is delivered at his home twice a day.

Coliseum Place Baptist Church was organized on July 9, 1854, in a room over the Carrollton Railroad depot, at the corner of Baronne and Poydras streets. A presbytery composed of Elders W. C. Duncan and I. T. Tichenor officiated at the service which launched the new church. There were nine constituent members. Rev. William Cecil Duncan, a graduate of Columbia College and Madison University, who officiated at the organization of the church, and who was at the time serving as pastor of the First Baptist Church of New Orleans, became the first pastor of Coliseum soon after its organization. He died in harness about five years after the organization. During his pastorate 267 members were received—130 by baptism and 137 by letter.

Under the leadership of Rev. Mr. Duncan the lot on which Coliseum Church now stands was purchased for \$5,500 and the building in which the congregation still worships was erected at a cost of more than \$50,000. The first service in the new building was held in the basement auditorium on November 12, 1854, but it was many years before the building was completed and furnished. A debt was incurred that caused repeated embarrassment and was only wiped out after years of self-denial and sacrifice during which the Civil War added to the burdens of the church.

It is interesting to note that Mrs. W. C. Duncan, widow of the first pastor, and a daughter of John Juden, the first deacon, is still a member of the church. Although now well along in her nineties, it is hoped that Mrs. Duncan and her older sister, Mrs. Bostock, will be able to attend the seventieth birthday party.

The building erected in 1854 is still in use, but it has long since become inadequate to the needs of the church and its several departments. The structure, while altogether modern in its day, can not now be changed or remodeled in any way to give the congregation the kind of church plant it needs. Various changes and plans have been considered during the last few years but in every instance the necessity for a new building has become more apparent. Means for financing a building enterprise have not been so apparent, since the congregation cannot, without outside aid, successfully "put over" a building program.

A few weeks ago a new church building fund was started and to date about \$1,200 in cash has been contributed in sums ranging from a few pennies to a few dollars. Members and guests of the church will be given an opportunity to contribute to this fund—as a birthday offering—on the occasion of the "three score years and ten" celebration.

New Orleans.

There's a decided coolness between Dow Ludlum and Cylindra Badger since Dow put up a new barbed-wire fence between their houses. Cylindra just can't get over it.—Personal from a western paper.

**FIFTH AVE. CHURCH  
HATTIESBURG, MISS.**

Kindly say for the Fifth Avenue Church, Hattiesburg, Miss., that under the leadership of Rev. M. J. Derrick, for the past three years, it has had a wonderful growth, and spiritual development; in numbers we have gained about two hundred and ninety, and on spiritual lines and development the writer has never lived where there has been as much effort on the part of a pastor to develop and give some part in the kingdom work to each member, and the large majority of our membership has responded to the extent that I dare say that as large percent of them are active in the work as can be found in the state. However, this pleasant relationship will soon cease, by September 1st, as on Wednesday night, the 18th, Brother Derrick handed in his resignation, stating that it was final, and while a motion was made and seconded, not a single vote was cast either way, but we know that our church is without a leader, and that one of the best men in the denomination is open for a connection, and that the church that gets the service of this Godly man, and his splendid wife, who is an unceasing worker for the cause, will be fortunate indeed as we have been.

May the Lord bless them and the great work in which they are so intensely interested, is the prayer of one of the many well wishers of all Hattiesburg.

—W. S. Temple.

**WAYNESBORO**

The address of F. M. Mathews, a Baptist minister, is desired by this office. Anyone furnishing the information will render a service.

—H. B. Graves, Pres.,

Merchants & Planters Bank,  
Waynesboro, Miss.

Poor Charlie had to give up wearing collars and cuffs.

Why?

The doctor said he must cut out starchy things.—Columbia Jester.

**Centreville**

Miss Marguerite Briscoe entertained the B. Y. P. U. at her home Thursday night, June 12th, with a lawn party, at which games and contests amused the guests. Refreshments were served under the great oaks, lighted by Japanese lanterns. A number of the members brought guests, and all voted Miss Marguerite a wonderful hostess. After singing songs, all departed for their homes, expressing their pleasure and appreciation to the hostess, and looking forward to the next quarterly social with keen anticipation.

"Let me see," said the young man thoughtfully. "I've got to buy some flowers, and some chocolates, and tickets, and—"

"Doing mental arithmetic?" asked the senior clerk.

"No, sentimental arithmetic," was the reply.—Epworth Herald.

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# POST CONVENTION REFLECTIONS By W. B. Crumpton

I only heard echoes of Dr. Mullins' great address. I know I shall enjoy its reading. George McDaniel made a fine President. Dodd of Louisiana had the most difficult job, as chairman of The Future Program Committee. He came through the storm of questions as few men could. Of course the 75 Million Campaign had the right of way, as it should have had. These reflections are directed to that in the main.

Dr. Scarborough, the leader, brought a message from the young preachers of the three theological seminaries, volunteering their services in the last lap of the Campaign. That message gripped my heart and I at once wanted to join them. I outclass them as to age, and they are ahead of me in physical strength, but I stand second to no man, young or old, in my zeal to the 75 Million Campaign.

I have said it many times, and I have seen no reason for changing my saying. THE 75 MILLION CAMPAIGN IS THE BIGGEST THING FROM ANY POINT OF VIEW THAT BAPTISTS EVER PULLED OFF. I confess, when it was first mentioned, I was in doubt about it. When you begin to talk about money in sums beyond a few thousands, you are easily beyond my thinking. But I have gotten used to the big figures and love to roll them out, or hear others at it.

I have told Dr. Scarborough that I would agree to visit, without cost, thirty churches in Alabama before the Campaign is over, if my strength will allow, and if one hundred churches can be found where my services will be acceptable, I will take them all in.

I am in the hands of the secretary of Alabama's Board until this promise is discharged. Here is the main object of my writing these reflections: ONE THOUSAND PASTORS OF TOWN AND CITY CHURCHES OUGHT TO JOIN THE BOYS. Maybe a bit of fatherly advice would not be out of place. Somebody ought to coach the boys before they go out, and some who are not boys need coaching too.

In much of the literature I have read and many of the speeches I have heard, the people who have pledged have been definitely warned that if they fail to meet their pledges, they are liable to be guilty of the sin of ROBBING GOD. ROBBING GOD is an ancient and very common sin. It was here long before the 75 Million Campaign was thought of. One doesn't have to go back on a written pledge to be guilty of that sin. The one who hoards his wealth, or lavishes it on himself or his family and is niggardly in his gifts to God is guilty whether he has signed a pledge or not. Every blank pledge sent made provision for reasonable failures to pay. The signers ought to have the benefit of the exemption. —Let him be supposed honest in the excuse he makes.

The one who has failed is as sorry as he can be and he will not feel kindly if a speaker, especially a stranger, arraigns him as a Robber

of God. Let us remember, we are interested in collecting pledges and increasing the number of pledgers. Is it likely others will cheerfully subscribe if they hear the unpaid pledgers so seriously arraigned?

My exhortation then would be: "Put on the soft pedal and keep the pledgers in a good humor. The kindly spirit will win here, as it does everywhere. If one is stubborn and will not pay when he is able, the visiting brother had better let the church manage him. Probably the Apostle Paul would say to the church: "Dearly beloved, if one has pledged and will not pay when he is able—turn him over to God. He will collect the last cent." The advice given is for all speakers and writers who are in the Campaign, especially for the young men.

The people love a young preacher. If he has a worthwhile message and a pleasing address, they will feel very kindly toward him and the cause he represents, but if he grows denunciatory, knitting his fine brow and roaring out his warnings against the sin of Robbing God, their interest in him and his cause will fly out the window and a feeling of resentment will possess them.

I venture another How not to do. I have heard talk about our secretaries as if they were on the ragged edge, bordering on collapse. They deserve our sympathy, and they have it, but they are brave men, with faith in God, and do not show the least sign of collapse. Let's boost them. They are heroes the like of which we do not often see.

On whose heads shall the crowns be placed? I would name first, Secretaries Gray and Love and our peerless leader, L. R. Scarborough. Of course, back of them stand the army of faithful pastors of churches, the secretaries of the state boards, the editors of our papers, and last, but not by any means least, our glorious women, who gladly accepted the apportionment of 15 millions and are here to report that by August first, every cent will be in hand. There is no man ungallant enough to deny to our sisters the very brightest crown. If there is lack of merit in anything I have said, that with the least merit is: where I try to divide out honors, where not one worker thought of honors when the work was being done. I suggested that there were two ways to look at the debts. I gave you one. The other I can illustrate by a picture drawn from humble life. A good man on his farm was in an after supper talk with his good wife. She was distressed about the debt on the farm. The husband spoke hopefully thus: "Wife, let's think about what we have to show for our debts. Two years ago we owned 40 acres of land, one horse and one cow, ten head of hogs and a few chickens in the yard. My friend thought I was capable of running a bigger business and loaned us money on easy terms. What have we now? We own 400 acres of land, five fine mules, a dozen head of cattle, fifty hogs and a yard full of chickens. Besides, we own an auto, which carries us to church on Sunday and sends our children five miles away every day to a good graded school, and, best of all, we help support our

pastor, give something for missions and other good causes. I am very happy over the situation and if you will be patient in a little while we will be the happiest couple in all this section." Was that not a wise way to talk of debt? The secretaries, off-hand, could fill out this paper in the splendid reports they made to the Convention, which I hope every delegate carried home. The figures are startling and ought to send us all home happy.

Well do I recall when our Foreign Board reported 500 baptisms on the foreign field. The Convention was wild with delight at that report. I have the report before me, but I am dim of sight and am almost afraid to give the figures as they seem to my dim eyes—near 13,000. We had the statement on the platform at the Convention, made by the statistician of the Interdenominational, that the Baptist growth in this country was more than the combined growth of seven of the leading denominations. I shall certainly ring the changes on the things in these reflections when I get out on the Campaign of my thirty churches. Not many of their members ever had the privilege of looking on this great body. It will be mine to make vivid the great things the Convention is doing through the co-operating churches of the South.

I hope I will be excused if I say: My Campaign looms big in my mind and maybe this will help others. It will be in the WEEK DAYS, for the most part, with dinner on the ground. I will revive my old time way in the horseback days, before good roads, telephones and automobiles were thought of. There are five newspapers now, where there was one then. These, with the telephones and the dinner, will insure good crowds. Of course I shall be wheeled about by the Fords and all the preachers, whose churches are to be visited, will be with me much of the time.

The children will have a prominent place. The teachers, it is hoped, will come, with their schools, to the service. Education with the religious stamp on it will have a prominent place, likewise, religious literature, —indeed everything in religious life,

but the 75 Million Campaign, like a golden thread, will run through the whole.

If the ONE THOUSAND can be rallied to the task the shouting will be glorious at the last.

When the government was resurveying the boundary line between Missouri and Arkansas one of the surveyors happened to stop at a small farm owned by a widow. She wanted to know "What are you all doin' down there?"

"We are resurveying the line between Arkansas and Missouri. You are now living in Arkansas."

"Yes, but I don't want to live in Arkansas. They tell me everybody in Arkansas is dyin' of malaria fever. You just put that line right back where it was."—Denver Post.

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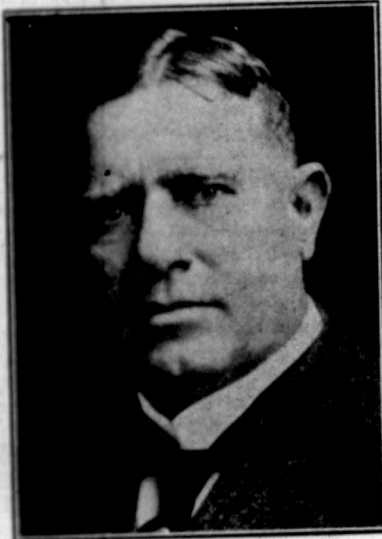
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DR. R. E. BURTS  
TO DIRECTION OF 1925 PROGRAM  
DR. BURTS BRINGS WIDE  
EXPERIENCE

Born and reared on a farm, educated largely by his own efforts and having served successfully as country, village and city pastor and served in many positions of denominational responsibility and leadership, Dr. C. E. Burts, who has resigned the general secretaryship of the Baptist General State Board of South Carolina, to become general director of the 1925 program of Southern Baptists, brings to his new task a wide and varied experience.

A native of Abbeville county, S. C., Dr. Burts is the son of Rev. R. W. Burts, who for more than fifty years served country and village Baptist churches. Reared on a farm young Burts labored there until he was 19 years of age when he entered high school to prepare himself for Furman University, from which institution he later graduated. Following his graduation at Furman he taught school for a season before entering the Southern Baptist Theological Seminary at Louisville from which he graduated in three years. The young man worked his way through his entire University and Seminary courses.

Upon his graduation at the Seminary Dr. Burts began his pastoral work with the church at Gallatin, Tenn., near Nashville. From there he went to Blackville, S. C., while his third pastorate of eight years was at Edgefield, S. C. It was probably in his fourth pastorate with the First Baptist Church, Columbia, S. C., where he spent nine years, that Dr. Burts did his greatest pastoral work, resigning that position in 1920 to become the general secretary and treasurer of the Baptist General Board of his native state. He was honored with the honorary degree of D. D. by his alma mater, Furman University in 1906.

Dr. Burts married Miss Sadie Watson of Anderson, S. C., and they have one son who is now in his fourth year at High School. The interests of Dr. Burts have never been purely local. He visited Europe in 1913 and again in 1923, taking occasion each time to look into the Baptist work of the several countries he visited.

He is generally regarded as one of

the first citizens of South Carolina. As a public spirited citizen he has a large part in shaping the legislation in that state and in the creation of sentiment for law enforcement. He has a share in the promotion of every movement and enterprise for the public good. For many years he was a member and president of the State Mission Board, was for years president of the state B. Y. P. U. Convention and a member of the board of Furman University, and is now a member of the board of trustees of the Southern Baptist Theological Seminary.

Please announce in the record that I have the last two week in July open and also the last two weeks of August open. May be addressed at Laurel, Miss.

Yours in Christ,  
D. Curtis Hall,  
Gospel Singer.

#### MAGNOLIA

We have just closed a fourteen days meeting, with thirty-eight accessions. Twenty-five for baptism and thirteen by letter.

The preaching was done by our new pastor, J. J. Mayfield. He gave us a series of sermons wisely selected, covering the field of Christian development, spiritual growth of the members and the plan of salvation, with great power and force. Since coming with us March 1st, we have had seventy-three accessions and we have gotten back to normal, prior to the failing health and retirement of the great Godly man, Rev. R. H. Purser.

The weather was hot but congregations large.

Brother Mayfield was at his best and but few men rise to those lofty heights of spiritual power and Bible fundamentals characterizing his deliveries during the last two weeks. May God give us more of his spirit and his kind.

Walter Schofield, of Ft. Scott, Kansas, conducted the music. He is a man of great spiritual power and sterling worth and was of invaluable service during the meeting, and especially among the young people.

Evangelist T. T. Martin of Blue Mountain, Miss., and Professor I. R. Dean of Toronto, Canada, are arranging to begin August 1st, their fall and winter "Bible—Christ—and—Constitution campaign, against Evolution in tax-supported schools." They go together or separately. They have, for State Campaigns, associated with them, some strong men, such as the noted scientist, Professor George McCready Price, who has written more books on science than any other living scientist, and the noted southern orator, preacher and editor, J. W. Porter of Kentucky.

There has been organized "The Anti-Evolution League of America", with J. W. Porter, LLD, as President and Judge Matt O'Doherty of Louisville, Kentucky as vice-president. It has a strong Executive Board of prominent men in the United States and Canada. Their purpose is to carry the fight to Trustees and to Legislatures, on the ground that it is a violation of the Constitution of

the United States that guarantees religious liberty, to force a man to send his child to tax-supported schools, force him to pay his taxes and then with this money pay teachers to destroy the faith of his child in the Bible as God's Word and in Jesus Christ as the Saviour.

Evangelist T. T. Martin is the Field Secretary of this Anti-Evolution League of America. It is a tremendous task these men are undertaking, but it can be accomplished if those who see the fearful danger and curse of Evolution will join these men in their battle. Arrange for City, County, or State Campaigns and write Mr. Martin, Blue Mountain, Miss., giving 1st, 2nd, and 3rd choices as to dates.

Brother J. C. Parker has just closed a good meeting at Kingston Church in Laurel, with Brother W. R. Cooper preaching. Fifty-four new members were added to the membership and the church revived and happy.

Pastor Lott has recently closed a splendid meeting in his good church at Water Valley. He did the preaching in the meeting. The number of additions to the church was not reported.

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Reservation Fees of \$12.50 will be received now for the next session, which opens September 17, and rooms will be assigned in order of receipt of these fees.

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